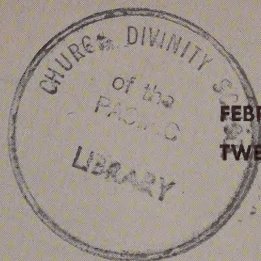


EPISCOPAL Churchnews



FEBRUARY 3, 1957
TWENTY-FIVE CENTS



CHURCH DIV SCH OF PACIFIC
2451 RIDGE RD
BERKELEY 9 CALIF
0859 14E6 12 E R C

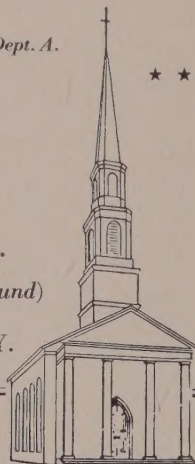
DOORSTEP TO FREEDOM

Do Your Present Policies Serve Your Insurance Needs?

Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.

Literature will be sent on request, refer to Dept. A.

**The CHURCH Fire
Insurance Corporation**
and
CHURCH Agency Corp.
(Affiliates of The Church Pension Fund)
20 Exchange Place, New York 5, N.Y.



240 Years of Service

Looking Forward

"To greet the unseen with a cheer" has been the constant aim of the Fund. During its 240 years, it has seen changes and met new occasions with new programs. With its financial stability and its assured place—"First in the hearts of the clergy"—it will gain new fame by serving the present age. You may correspond confidently with:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

Alexander Mackie, President

1717—Two Hundred Forty Years—1957

COMING EVENTS

THE CHURCH'S CALENDAR

St. Matthias, Feb. 25.

NATIONAL EVENTS

Meeting, Commission on Church Music. New York City, Feb. 12 . . . **Brotherhood Week,** National Conference of Christians and Jews, Feb. 17-24 . . . **Assembly of Episcopal Hospitals and Chaplains of the American Protestant Hospital Association.** Chicago, Feb. 26-March 1 . . . **General Board Meeting,** National Council of Churches, Williamsburg, Va. Feb. 27-28.

REGIONAL

Annual Meeting, Virginia Council of United Church Women, Roanoke, Feb. 27-28.

DIOCESAN

School for Parish Leaders, Washington, D. C. Jan. 9-Feb. 13 . . . **Annual Meeting,** Woman's Auxiliary of Michigan, Detroit, Feb. 6 . . . **Pre-Lenten Clergy Conference,** Missionary District of Wyoming, Laramie, Feb. 5-7 . . . **Convocation,** Missionary District of Honolulu, Honolulu, St. Andrew's Cathedral, Feb. 8-14 . . . **Waycross-Savannah archdeacons' conference** for lay readers, Diocese of Georgia, Jesup, St. Paul's Church, Feb. 9 . . . **Lecture,** Long Island's Committee on Church Music, Brooklyn, N. Y. St. Barnabas Church, Feb. 15 . . . **Department of Christian Education,** Diocese of Pennsylvania, Radnor, Feb. 16 . . . **Teachers' Work Shop,** Southern Convocation, Diocese of Easton, Berlin, Md. St. Paul's Church, Feb. 20 . . . **Quiet Day,** Diocese of Maryland, Sponsored by the Woman's Auxiliary, but for laymen as well, Baltimore, Cathedral Church of the Incarnation, Feb. 20 . . . **Religion in Life Conference,** Diocese of Pennsylvania, Radnor, Feb. 25 . . . **Parish Life Conference** for young people, Diocese of South Carolina, Mar. 1-3.

RADIO

The Episcopal Hour. Sundays, local stations. See newspaper for time and station . . . **Another Chance.** Saturdays, local stations. Heard in some cities on other days . . . **Dean Bartlett,** The Very Rev. Julian C. Bartlett of Grace Cathedral, Interdenominational, sponsored by Northern-Calif.-Nevada Council of Churches, NBC, San Francisco, Sunday, 9 a.m.

TELEVISION

Dean Pike, the Very Rev. James A. Pike of New York's Cathedral of St. John the Divine, ABC-TV network, Sundays, 5:53 p.m. EST . . . **Frontiers of Faith,** National Council of Churches, NBC network, Sundays, 4:43 p.m., EST . . . **Mission at Mid-Century,** National Council films on the Church's life, Channel, day and time vary.

What's a little mud compared to the road that lies ahead? A refugee's face reflects his happiness as he debarks from a bus at Camp Kilmer, port of embarkation during World War II and now a processing center for Hungarians fleeing Communist oppression. Playing a vital role in this work is the Rev. Ralph Lasher, an Episcopal Priest. Margaret Vance of the Newark News tells his story.

Contents for the Issue of February 3, 1957

NEWS

CHRISTIAN DISCUSSION

3

Dr. W. S. Lea considers Prime Minister Nehru's visit with President Eisenhower as a way to build a much-needed bridge of understanding between the East and West.

CHINA REPORT

7

Second in a series of reports from Francis James, Anglican editor who accompanied seven Australian Churchmen on a 15,000-mile tour of Red China.

CHURCH-LAITY RELATIONS

13

Dr. Henry P. Van Dusen declares the Church must do more for the laity rather than get the laity to do more for the Church.

OCTAVE OF UNITY

13

This year, World Council of Churches' members were asked to participate in ACU's annually-sponsored Week of Prayer for Christian Unity.

LONDON NOTEBOOK

15

Dewi Morgan comes up with a potpourri of anecdote and reportage, running the gamut from the Queen's Christmas message to Pontius the Pilot.

FEATURES

BRIDGING THE ATLANTIC

18

Cecil Northcott analyzes the severe test recent world events have made of the U. S.-British Alliance, and calls for mutual understanding.

DOORSTEP TO FREEDOM

20

Margaret Vance, Newark News Church editor, visits Camp Kilmer where a new life is being charted for thousands of Hungarian refugees.

CHRISTIAN COMMUNICATION

24

Columnist Malcolm Boyd calls the controversial "Baby Doll" an honest, fresh, arresting film with unmistakable artistic integrity.

LIVING AND LEARNING

27

Those courageous teachers who have their classes tape-recorded find they do more "telling" than "teaching," writes Marion Kelleran.

WOMAN'S CORNER

29

The Angel of the North Star: here is the story of a dedicated woman doctor who has opened her Maine home to convalescing clergy.

EDITORIALS 22 SEARCHING THE SCRIPTURES 25 BOOKS 30

LETTERS 34 CLERGY CHANGES 35 BACKSTAGE 36

VOLUME 122 NUMBER 3

William S. Lea, D.D.
editor

Gordon Glover
managing editor

Sam L. Robinson
art and production

Edwin S. Tomlinson
news editor

Betsy Tupman Deakani
woman's features

Edmund Fuller
book editor

Maurice E. Bennett, Jr.
director of sales

Charles Field, IV
business manager

Walter N. Gemmill, Jr.
advertising manager

M. C. McCausland
advertising service

trustees

William A. Bours
Marquis W. Childs

Molly Laird Downs
Angus Dun

Richard S. M. Emrich
Theodore P. Ferris

Lewis Franklin
Robert Fisher Gibson, J.

Walter Henry Gray
John E. Hines

William C. Kay
Manfred Keller

James A. Linen
Arnold M. Lewis

William H. Marmion
Frederick T. Marston

J. Brooke Mosley
William H. Ruffin

Virgil L. Simpson
Charles P. Taft

H. St. George Tucker

SUBSCRIPTION RATE

\$4.50 a year
Please address all correspondence relating to subscriptions to:
Subscription Dept.,
Episcopal Churchnews
Box 1379, Richmond, Va.

EDITORIAL BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues The Southern Churchman, established in 1835. Second-class mail privileges authorized, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1957 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

CABLE ADDRESS: ECnews, Richmond, Va.
TELEPHONES: Richmond—LD212 and 3-6631.

Titles used in Episcopal Churchnews in connection with Episcopal clergy are those indicated by the individual as his preference or as in general usage in his parish.

Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.

SAVE UP TO 50%

on Finest Quality

Vestments

for ALTAR • CLERGY • CHOIR
Completely Packaged, Ready-to-Sew

CUT-OUT KITS

with Easy-to-Follow Instructions
for your Volunteer Workers



Choose
From Finest
Cuthbertson
Fabrics

including:

- Bible Markers
- Choir Hats, Robes, Stoles
- Clergy Surplices
- Sacramental Linens
- Altar Covers
- Superfrontals
- Pulpit & Lectorn Antependia
- Eucharistic Sets

Women who like to sew enjoy making handsome Ready-to-Sew Vestments. Everything complete, including sewing threads, etc. Custom-quality fabrics are all perfectly centered, marked and cut. Wide selection of appliques, imported silk. Instructions are easy to follow. Save up to 50%.

MAIL COUPON NOW FOR NEW CUT-OUT KIT CATALOG complete with Prices and Order Forms and including ALTAR GUILD SUPPLIES of By-The-Yard Fabrics, Transfer Patterns, Embroidery Threads, Needles, Frames, etc.

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street

Phila. 3, Penna.

Gentlemen:

Please send me your FREE catalog on CUT-OUT KITS and your Altar Guild Service.

NAME _____

ADDRESS _____

CITY _____ ZONE _____

STATE _____

CHURCH NAME _____

DENOMINATION _____

(Code E 271)

Homespun Yarns

by Grace Anthony

To Sin or Not to Sin?

Some of my friends collect English tea-cups, others are partial to Sandwich glass, but even in my childhood I didn't collect stamps or butterflies or even dolls. However, when I started writing a bit, I began a nice, inexpensive collection which should delight the heart of any husband: it's fun and it costs nothing. I collect names—Benevenda Bodenborn, Linnell Vanderpoel, Cat Mousam Road, to give you a few. And as a sort of offshoot of this, I began a collection of boners or misprints I run across in magazines or newspapers. The book page in a Boston newspaper once told about an author who was a "patron of all the rats." Our stay in Puerto Rico added some choice items to this collection, for aside from the ordinary errors which are mostly typographical, there were often, because of the language difficulty, errors in word meanings. *El Mundo*, the San Juan daily paper, came out with a nice long article about our church's St. Andrews Graft Shop in Mayaguez. But my favorite brings back vividly a hot Sunday morning at the cathedral in Santurce.

The bishop's wife was beside me. We stood in the patio, a little apart from the rest of the choir (who were in the cloisters), hoping to catch a breath of air before the service began. Our starched white dresses and veils, which we wore instead of vestments, had already begun to wilt, and our hair was limp. The bishop's dog, Curito (the little curate), appeared from behind a bougainvillea vine and sauntered lazily towards the cathedral door. He always sat quietly throughout the service in his special spot in front of the pulpit.

We could hear the prelude drawing to a close, so we lined up with the rest of the choir and began looking through the news in the Sunday bulletin. I was conscious that the bishop's wife and I began to shake with laughter at about the same time. We had a hard time composing ourselves enough to open our Hymnals and begin to sing. We were red in the face and seized by a recurring desire to giggle. Nevertheless, we reached the choir stalls without disgracing ourselves, and, by strictly avoiding each other's eye, managed to control ourselves during the rest of the service.

The paragraph which we found so ex-cruciating was meant as an innocent enough request for more choir members, but this is what we read:

"If you like to sin, or if you can sin, come sin with us every Friday at 7:30 p.m."

Checkerette®

COAT and HAT RACKS
for every Church need



A 4 ft. (\$4-CT) Checkerette provides ventilated hat shelves and either 24 coat hangers or 32 coat hooks. A double (D-4-CT) Checkerette of equal length accommodates 48 on hangers or 64 on hooks. Both can be set-up anywhere or disassembled in less than a minute without nuts, bolts or tools, can be stored like folding chairs, or will stand rigid for years. The double Checkerette comes on large casters for easy movement when it is assembled. Checkerettes can be assembled "high" for robes or vestments, "normal" for adult wraps or "low" for children. Checkerette Wall Racks come in 2, 3 and 4 ft. lengths and will accommodate up to 12 coats and hats per running foot.

They are mounted on wall at proper heights for each age group. Write for Bulletin CT-119 showing these and other modern steel wardrobe units.

VOGEL-PETERSON COMPANY

The Coat Rack People
1127 West 37th Street, Chicago 9, Illinois

- STOP -
SPENDING HOURS POLISHING
BRASS-COPPER-SILVER

DO IT IN MINUTES

WITH
KOPPER SHIELD
ONLY \$1.50 PINT

NO HARD TO REMOVE RESIDUE
WILL NOT INJURE FINEST FINISHES
ACCLAIMED BY USERS AS **FANTASTIC**
Order from Morehouse-Gorham Company,
Chicago 2 Illinois



ST. JAMES LESSONS

CONTENT: Based on the Prayer Book. Workbook, 33 lessons, handbook. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each75
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval. Payment with orders.

ST. JAMES LESSONS, INC.

P. O. Box 221, Larchmont, N. Y.

HUNDREDS OF IDEAS

for
BRONZE PLAQUES

FREE brochure shows original ideas for solid bronze plaques—nameplates, testimonials, awards, honor rolls, memorials, markers.

Write for FREE Brochure A. For trophy, medal, cup ideas ask for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.

Dept. 52—150 West 22 St., New York 11

Serving the Church since 1884

BOOKS—PRAYER BOOKS—BIBLES
CHURCH SCHOOL TEXTS & SUPPLIES
BRASS & SILVER APPOINTMENTS
VESTMENTS

MOREHOUSE-GORHAM Co.

New York... 14 E. 41st St.

Chicago San Francisco
29 E. Madison St. 261 Golden Gate Ave.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your own Church.

Write for FREE circular or send \$5 for sample postpaid.

ASHBY COMPANY • 419 STATE • ERIE, PA.

KNEELING HAS SOCKS



Vinyl leather cloth or velour cover in choice of colors—oval or oblong style. Cork or long stapled fibre filling—foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
23-15 38th Ave.,
Long Island City, N. Y.

BRASS & BRONZWARE • GOLD & SILVERWARE



VERY FINE SELECTION OF DESIGNS
YOUR COMPLETE
SATISFACTION
UNCONDITIONALLY
GUARANTEED



Foster & Co. 914 OLD NEPPERHAN AVENUE
YONKERS • NEW YORK



BUILDING BRIDGES

Shortly before Christmas a car pulled out of the White House drive, turned and twisted its way through the streets of Washington and headed for a farm house near Gettysburg, Pa. In this car were two of the most important men in the world. Upon these two men hundreds of millions of people across the earth have pinned their hopes for a better world, a world of peace and justice. Who were these men? What were they doing? They were the President of the United States and the Prime Minister of India, and what they were doing was simply talking together. What better thing could they do, for how else could they begin to build bridges between the East and the West? Bridges of understanding often have to begin simply with words.

Unreconciled People

In his Yale Lectures, Bishop Dun has written that we live "in a world that is full of people unreconciled with one another." How often it is, he points out, that people meet but really cannot meet. They do not communicate, they do not understand each other. This is part of the brokenness of our world. This is one of the deepest aspects of sin. It seems to be rooted in our nature, this inability to understand each other. And it seems to be part of our history and part of the tragedy of human life. It grows out of wrongs too long remembered, out of selfishness too long nurtured, and out of dreams too long unfulfilled. So we come to a place where "East is East and West is West, and never the twain shall meet . . ." But East must meet West; indeed, East is meeting West. In this great fact there is hope.

It ought to be the fervent prayer of every sincere Christian living that God the Holy Spirit will guide the leaders of the nations to a place of meeting where each can look into the eye of the other. If God's Grace can operate in the humblest soul on earth, it can operate also at "the summit," where the leaders of nations decide the fate of the world. These statesmen, representing millions of little people, actually speak for these people.

They can build bridges across thousands of miles of distance and thousands of years of misunderstanding.

Both Moscow and Washington have gone out of their way to try to make friends with Prime Minister Jawaharlal Nehru of India. Only a few years ago India was a British colony. Mr. Nehru was in prison for his part in his country's fight for freedom. Today this same man and this same country are major factors in the international politics of the world. The reason for this is that Nehru today is considered the unofficial spokesman for the vast block of uncommitted and newly independent people of Southeast Asia, the Middle East and Africa. These people call themselves "neutralists." They maintain that it is to their interest to remain apart from the struggle between the Communists and the Free World of the West.

The future of world history will probably be deeply affected by the ultimate commitment of these nations. They constitute the real balance of power in the world today. For a long time it seemed that they were more friendly to Russia than they were to the West. There are deep-rooted resentments, old memories of colonialism, sharp differences in outlook, and great disagreements which can not be overcome easily. There are some indications, however, that the tide may have changed recently, especially because of what happened in Hungary. Russia went too far. At long last, Mr. Nehru's eyes may have been opened. Then the United States showed that it would not go along with Britain and France in their attack upon Egypt. As a result of this, American prestige has gone up (although, when we are honest with ourselves, we know that we are not too deserving in this situation). At any rate, there is now a chance for understanding and we can be grateful that Mr. Nehru has turned to us as to a friend. But in building this bridge between the East and the West, we realize that the United States will have to take the lead. Britain and France will be a long time in living down what seems to the people of Southeast Asia, the Middle East and Africa as a bullying act of wanton aggression. In any case, the solution to our differences will not come easily or suddenly.

How Does One Build?

How does one go about building a bridge between the East and the West? How can men so far separated in distance and in culture really talk with one another? Here is one of the most perplexing problems of our age, this breakdown of communications between nations,

racess and classes. There are many "great gulfs fixed" between people in this world. There are the barriers of age which separate one generation from another, of religion which make it almost impossible for people who differ in belief to worship together, and of culture so wide that we hardly seem to live in the same world with people whose backgrounds are so different from our own. There are also the practical differences which grow out of the immediate political problems of our times. In relation to India, for example, we have to realize that the Indians were embittered by our support for Chiang Kai-shek. They feel that he was repudiated by his own people. The Indians furthermore do not understand why we have seemed to refuse to criticize the "colonial policies" of our European allies, Britain and France. They do not understand, or at least pretend they do not, our military pact with Pakistan. On our side, we cannot understand why Nehru seems to be so naively impressed by Russia's pursuit of the role of champion against "Western imperialism."

What Mr. Nehru and Mr. Eisenhower said when they talked together at Gettysburg we cannot know, because there was no official transcript of their conversation. But that they met, shared deeply, talked with one another and apparently reached some agreements, is in itself significant.

Words and Human Loneliness

Across the barriers of human loneliness there stretch the difference in the interpretation of words, the racial and cultural pride which has been built up through the centuries, and the memories of wrongs committed centuries ago. When we look at some of these barriers, we wonder how understanding ever can come. Not only the Arab and the Jew, but the Arab and the Christian are unreconciled! There are Arabs who still remember the Crusades, although they ended centuries ago. They will tell you that the Franks came not to convert but to conquer. It has been almost impossible for representatives of Islam and Christianity really to meet, and as a result of recent events, it may be even more difficult. Yet we remember how the late Dom Gregory Dix told of sitting with an old Arab religious leader outside the gate of Casablanca for a whole day discussing what God meant to each of them. In all of this there is need for a lot of listening, for a lot of patient trying to understand what is behind the words which men use, what is really real to the peoples with whom we differ, what they really strive for, what they really want. If we could begin to see the world through each other's eyes, we could begin to understand, and such seeing and such understanding begins as men look each other in the face and talk.

The Western world will have to face many sins almost forgotten, will have to begin to see that in the eyes of the people of the East we came to them first as exploiters. But they also must see us as we really are and not as our ancestors used to be. They must try to understand our basic, deep and fundamentally uncompromising belief in human liberty and in justice. They must learn to trust America, because America is trustworthy. But again this takes time, and time is running short. Yet in some fundamental things there are no short cuts and certainly if there is to be understanding, understanding must begin with a real meeting between human beings.

We Must Listen

All this adds up to the fact that without some commonly accepted assumptions, some commonly agreed-upon definitions, there can be no real communication between people. Unless we are willing to listen to what others have to say, unless we believe that what they say is important, we cannot meet them. So it is vital that we listen to people from other parts of the world, and it is tremendously significant that at the highest level the leaders of our governments now seem to be willing to do this.

Whatever the final outcome, we feel that it is tremendously important that Mr. Nehru and Mr. Eisenhower went off together alone to try to understand each other.

But what can each individual Christian do? Certainly he can seek to become as well informed as possible about other people in the world. He can make this search for understanding a part of his prayer life. He can try to support the great leaders of the nations by continuous intercession. It is in these intercessions that our spirits are expanded to embrace the needs of many people far removed from us by geographical distance and by cultural diversity. The ways of the spirit are mysterious indeed, and it could be that God can use the prayers of the faithful far more effectively than the maneuvers of diplomats. This is not to say that diplomacy is not important, nor is it to suggest that we flee into a "pious" world of meditation and avoid the hard facts of our contemporary world. It is, rather, to say that as we seek to build bridges of understanding, the Holy Spirit is still our greatest Ally, and it is He Who can illumine our minds and consecrate our hearts and communicate across all human walls of misunderstanding. The dedicated Christian can do no finer thing for world peace than fervently and persistently to pray for such communication and for such understanding across the barriers of the world.

W.S.L.

Quick Reports from Around the Church

Hartford: Tragedy and Christian Brotherhood . . . In Maine, We Observe the Hunting Season . . . Richmond: Clergymen Call for Church Funerals . . .

April 15: The Deadline for Clergy Social Security . . . Haden Elected Bishop

► When St. Joseph's Roman Catholic Cathedral in Hartford, Conn., was destroyed by fire recently, church people of all faiths stepped forward quickly with offers of help. Last month, Archbishop Henry J. O'Brien noted that \$26,263 came from persons of varying faiths. He made special mention of a gift of \$500 from the Rt. Rev. Walter H. Gray, Bishop of Connecticut. In addition, the Roman Catholic prelate said, Bishop Gray had "sent word that all the church premises of the Protestant Episcopal diocese would be made available as we might request." The Cathedral's congregation, however, used the state armory because of its vast floor space.

► An anonymous gift of \$100,000 has been received by Trinity College in Hartford, Conn. The money was not directed to any specific work, but President Albert C. Jacobs said it will be used to "strengthen and further the study of religion at Trinity." A spokesman said this was the fifth gift of \$100,000 received during Trinity's current "Program of Progress" campaign. Begun last March, it has a three-year goal of \$4,570,000, with more than two and a quarter millions already raised. The funds are earmarked for such specific goals as a new student center, faculty salaries and an increase in scholarship aid.

► To the clergy and members of religious orders: April 15 is the absolute deadline for getting social security coverage. The only exception is the newly-ordained minister who has two years after ordination to obtain coverage. Government officials recently issued this warning, however: Put aside a little more money in 1957 to pay the required self-employment tax. It goes up this year to three and three-eighths per cent, instead of three per cent, on your first \$4,200 of income, or a maximum of \$141.75 instead of the former \$126.00. This tax must be paid in full April 15, 1958, when personal income tax returns for 1957 are filed. In return for the increased tax, clergymen who become completely disabled because of accident or illness may retire on full social security payments at any time after the age of 50, and their wives are eligible for benefits at 62 instead of 65. Eligibility for benefits begins in 18 months, or on July 1, 1958.

► The Northeast, Maine's diocesan magazine, reports: It happened in All Saints', Skowhegan, on the Feast of St. Simon and St. Jude. As is his custom the Vicar was talking to the children before the sermon and asked: "Why do you think I'm wearing red vestments today?" After a brief pause, a four-year-old replied matter-of-factly: "Because it's hunting season."

► A meeting of the Richmond, Va., clergies last month took note of a matter of increasing concern to the Church: the number of burial services held in funeral homes instead of in church buildings. In a resolution, the meeting called on Episcopal clergymen in the city area to remind parishioners that the church, with its sacred memories and Christian symbols, is the proper place for the "final earthly rites of a church member." The group also urged that "when a loved one dies, the minister be called immediately so that he may be with those in bereavement for prayers and consultation; and that expediency and convenience in funeral arrangements be of less importance than the proper Christian witness; and that the funeral directors ask those families desiring Episcopal services to contact the minister before making any plans as to time and place."

► Parents usually rejoice when at least one of their sons goes into the ministry. For the Ragg family, however, it's a question of "which one do you mean?" The Rt. Rev. H. R. Ragg, Anglican bishop in Vancouver, B. C., has three sons and a son-in-law who are all Anglican priests. The only man in the family not wearing a round collar is Flt. Lt. A. L. Lee who is married to the Raggs' elder daughter. Needless to say, family reunion conversation has a decidedly theological flavor.

► For the past two years the Diocese of West Virginia has made its conference center facilities available to deer hunters in early December. Some three dozen hunters have paid modest fees and taken advantage of the opportunity. Hence the Peterkin Center, near Romney, has netted nearly \$1,000 for property improvements during the winter. The Rev. Arch M. Hewitt, Jr., director, is also in charge of a mission church in Romney.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► **Bishop Henry Louttit** of South Florida convened a special convention of his diocese Jan. 29 at St. Peter's Church, St. Petersburg, to consider the Episcopal Church Development Fund Campaign authorized by the regular 1956 convention. The goal is \$770,000. A professional fund-raising concern is directing operations. Gen. Charles H. Gerhardt, U.S.A., ret., is general chairman. Probable kick-off date is February or early March. Funds raised will go towards loans to missions, college work, a conference and retreat center, the home for older people and a tithe of \$70,000 to missionary fields overseas.

► **Church of England statistics**, published in London, show that the 481 Anglican ordinations in 1956 represented a gain of 35 over 1955's total. Confirmations in 1955, latest figures available, were 162,848 or 2,891 more than the 1954 total, representing a steady rise since 1948. The number of active church members was not included in the figures released.

► **For six months**, all communicants of the Roman Catholic Diocese of Albany, N. Y., are forbidden to attend any Albany theatre which shows "Baby Doll." Their bishop, the Most Rev. William A. Scully, also said that attendance at the film by a Roman Catholic "would be a matter of serious sin." The diocese includes 14 counties in eastern New York.

► **Ralph McGill**, Episcopal layman and editor of *The Atlanta Constitution*, is national chairman of the newspaper committee on the observance of Brotherhood Week, Feb. 17-24, sponsored by the National Conference of Christians and Jews. His committee's 27 publishers, editors, writers and cartoonists are enlisting press cooperation in promoting the annual observance.

► **The Rev. Charles A. Higgins**, former rector of St. Alban's Church, Waco, Tex., conducts his first service as dean of Trinity Cathedral, Little Rock, Ark., Feb. 10. He succeeds the Very Rev. Cotesworth P. Lewis, now rector of historic Bruton Parish in Williamsburg, Va. Before he went to Waco, Mr. Higgins was a missionary in China.

► **The Missionary District of Honolulu** had 829 confirmations during 1956, the largest total in its history. In addition, the district reports, there were 80 confirmations in Okinawa, 264 in Taiwan (Formosa) and eight in Guam.

HADEN ELECTED

The Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., was elected Bishop Coadjutor of Sacramento, Jan. 16th. Election came unanimously on the eighth ballot at a special convention in Trinity Cathedral. There were six other candidates. The dean said he planned to visit Sacramento to meet with Bishop Noel Porter and other diocesan leaders, but he did not indicate whether he would accept the election. A native of Fort Worth, Texas, he attended Union Theological Seminary in New York and was graduated from Seabury-Western Seminary, from which he later received an honorary D.D. He served in Texas, Louisiana and North Carolina, and was formerly executive director of the Presiding Bishop's Committee on Laymen's Work.

► **Going up, up, up:** Church construction, nationwide, hit an all-time high in 1956, the Departments of Commerce and Labor reported in Washington last month. The figure for the year was \$773-million—\$39-million more than the record figure established in 1955. December building of churches amounted to \$73-million, an increase of \$11-million over the same month in 1955.

► **One hundred acres** of land for a new youth camp and conference center was accepted by the Diocese of Georgia last month as a gift from the Brunswick Paper and Pulp Co. Bishop Albert R. Stuart told a diocesan executive council meeting that an architect would be employed to draw up a master plan for the center. Buildings and other facilities are expected to be ready by the summer of 1958. Camp Reese, the old diocesan center, will be relocated, and its land sold by the diocese.

► **The Rt. Rev. William H. Brady** became the fifth bishop of Fond du Lac, Wis., on Jan. 6 as a huge congregation overflowed St. Paul's Cathedral. The Very Rev. Edmund N. Ringland officiated at the enthronement, while the sermon was delivered by Presiding Bishop Henry Knox Sherrill. Bishop Brady succeeds the Rt. Rev. Harwood Sturtevant, who is retired. During his stay, Bishop Sherrill took time out to preach at the Oneida Indian Mission. Bishop Brady sang the solemn Mass of the Epiphany.



Ewing Galloway

Second In An Exclusive Series:

The Church, the Politics, the Life of Red China

What occurs inside Red China? Is there a major nation anywhere more shut off from the outside world? Very few Westerners have been permitted an extensive tour behind the Bamboo Curtain, and even fewer have emerged with undistorted views. (The U.S. State Department, for example, has refused to allow American newsmen to visit

China, although three are currently doing so.) On these pages, *EC-news* presents the second in a series of reports from Francis James, managing director of the Anglican News Service in Sydney, Australia, who, with seven Australian churchmen, has recently returned from a 15,000-mile tour of the Chinese mainland.

gious: It was political. The barrier was raised, and the visit arranged, by the Church in China with the cordial approval of the Chinese Government which, through its Bureau of Religious Affairs, gave generous help without which the invitation itself, and the itinerary, would have been impossible.

The plain fact is that the Church in China functions within the framework of a political system entirely different from ours. It seems to me quite impossible to understand how the CHSKH is organized, and how it functions, without constant reference to Chinese politics and recent history—any more than it is possible to understand why some English bishops sit in the Lords while no Australian or American bishop is a Senator.

(The Presiding Bishop of the Church in China, by the way, happens to be what we might call an M.P. or a Congressman).

Before our delegation left Australia to visit the Church in China, a great deal was made of the fact that this was a "purely religious" visit, with "no political significance."

The Primate of Australia and some other members of our delegation labored at the point.

I did not, and do not, subscribe myself to this view.

Certainly, we were a fairly representative group of Australian Anglicans, led by our Primate. Certainly, our main objects were to re-establish contact with the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China), and to learn what we could of its life and worship at all levels.

But the barrier which had separated us for some years past was in no way reli-



Map by Sam Robinson, staff artist

Inside Red China: Superimposed on this map are seven members of the Australian church delegation who returned in December from a 15,000-mile tour behind the Bamboo Curtain. By the numbers they are: (1) The Most Rev. R. W. H. Moline, the Archbishop of Perth; (2) Mrs. Mowll, wife of the Primate; (3) the Most Rev. H. W. K. Mowll, Primate of Australia; (4) the Rt. Rev. G. F. Cranswick, the Bishop of Tasmania; (5) the Rt. Rev. J. A. G. Housden, Bishop of Rockhampton; (6) Canon M. L. Loane; and Canon H. M. Arrowsmith.

If any further evidence of the fatuity of ignoring the "political" nature of the visit is needed, it lies in this fact: Most of the delegation's time was spent in sightseeing and in visits to schools, hospitals, jails, factories, co-operatives, political institutions and the like.

These had nothing at all to do with the Church of China as such.

They had, however, everything to do with the new Chinese political system.

This system is in practice approved and supported at most points by the CHSKH and all other Chinese Christians, for reasons which will appear in later articles. Our hosts of the CHSKH made this quite clear at all times, and they took it for granted that we would be as interested in the political system as we were with the Church which functioned within it.

I think it is essential to say all this, because many criticisms of the Chinese Church, which would be well founded were they leveled at the Church in Australia, for example, become pointless, and unfair, if they ignore the differences in our political systems.

The attitude and activities of the Chinese Church concerning schools and hospitals, towards evangelization, and towards the use of "bacteriological warfare" by the United States in Korea, for example, can be neither understood nor assessed in a vacuum. They must be judged against the local political background.

Similarly, the almost uniformly unfavorable recollections of former missionary

work which we found everywhere can only be understood in the light of recent Chinese history.

This does not mean that the visitor from outside should accept and approve the political system which grips China today, as one notorious English ecclesiastical eccentric does. Nor does it involve, necessarily, approval of some of the ways in which the Chinese Church gives its support to that political system.

The Chinese themselves did not expect us to approve their political system in toto. On the contrary, they welcomed all the criticism and discussion to which it gave rise, if only because it gave them an opportunity to put their own views before us and to explain how and why they came to give it their support.

Finally, if any good is to come of the sustained effort which must be made to understand the CHSKH in its political and economic context, eliminating one's own Western prejudices as much as possible, then it is essential to be quite open with one's Chinese fellow-Christians about the things over which we obviously disagree.

Everyone who knows them would agree that the Chinese are among the most courteous people in the world. In times gone by, it is said, this involved an element of insincerity, and some of our delegation believed this still to be the case and acted accordingly.

I can only record, for my own part, that the more bluntly one spoke, and the more

pointed and awkward one's questions, the better every Chinese I met seemed to like it. I was encouraged and sustained in this attitude by five outstanding Chinese bishops, of whom I shall write in detail in later articles.

The first of them, dear old Bishop T. K. Shen, took my hand within a day of our arrival in Shanghai and said, "I hear that you have a lot of questions to ask. You must be very frank about everything. Do not be afraid. You will find many things you do not like or understand. If you speak the truth in love you will find everything open to you here."

To refrain from asking what might be "awkward" or "embarrassing" questions, especially when they involve a political element, seemed to me not politeness, or tact, but dishonesty with an element of cowardice.

The Bonds of Anglicanism

This torn world and the condition of the Church of God in it are in too grave a state for any good to come of pusillanimity when Christian meets Christian.

If the bonds which unite us Anglicans in Christ are so tenuous that they cannot survive the stresses of national and political differences, then the ethos of the Church of England is just not worth bothering about.

At least three of the other members of the delegation shared this general view. All the Chinese told us they agreed. And on this basis we asked each other questions, cleared up misunderstandings, found the precise grounds on which we differed, and then agreed to continue differing—for the time being.

Let me end this preliminary article with an illustration of how frankness pays, and with brief answers to some questions universally asked outside China.

The Bishop of North China (Pekin) is the Rt. Rev. Lin Hsien-yang (Timothy Lin). He speaks perfect English.

'My Dear Chap'

Well, a few years ago a well-known Melbourne priest, Canon F. E. Maynard, called on the bishop on his way back from a journey through Soviet Russia. Canon Maynard was accompanied by a young woman who was acting as his guide and interpreter.

To the canon's mystification, the bishop conducted the whole interview in Chinese, through the interpreter, although it was obvious that he understood every word spoken in English.

Canon Maynard, whose political views are not exactly conservative, and who was after all persona grata with the Chinese

overnment, did not quite know what to make of this.

The almost universal interpretation placed on the incident was that the bishop was afraid to reveal his knowledge of English because this might have brought him under suspicion or because the interpreter might have "denounced" him.

As soon as I had come to know the bishop well enough, therefore—and he is the most friendly of men—I took him aside and asked him about it all.

"My dear chap," he said, "they've got all quite wrong.

"Don't you see, one really must observe certain standards of politeness? I remember very well when Canon Maynard came along, and I was delighted to see him. But you say, he wasn't alone. He brought his young interpreter along with him—believe from the British Embassy—and he made the introductions and started the conversation, so I naturally spoke in Chinese.

"Of course I understood him. I would much have preferred to speak English myself. But hang it all, I couldn't very well get the young woman out of countenance, could I?"

As simple as that. But what a monumental amount of nonsense has been talked outside China about this trifling incident.

Finally, although they will be given more detail later on, here are brief answers to some questions.

Has the Chung Hua Sheng Kung Hui, the Holy Catholic

Was This 'High Treason'?

Sharp Criticism Greet's Archbishop's Views on Communist China

The Primate of Australia, just back from a seven-week tour of Communist China, had no sooner set foot in Sydney when he met the press—and kicked off a nation-wide controversy.

"Religion," Archbishop Howard W. K. Mowll had stated, "is working openly and effectively in Communist China. Congregations are growing at a remarkable rate. The people seem happy and contented under the present regime."

That was all it took. From the press and from other churchmen came a blistering barrage of criticism for what was considered an all too rosy view of life behind the Bamboo Curtain. From Sydney, Francis James, managing director of the Anglican News Service, cabled *ECnews* that the Primate had this to say to newsmen:

"The (Chinese) people feel a sense of achievement (over) their progress under communism. I heard nothing during the tour of anyone criticizing the Government, perhaps because the people feel they have

Church in China, sunk its identity in some kind of pan-Protestant movement like the Three Self Movement?

A. No. More than any other Christian body in China, it has maintained its purity of doctrine and worship. It has become more Anglican than it ever was before. As far as we could see, it manifests more essential unity in itself, and bothers less about differences, in churchmanship, than any other branch of the Anglican Communion.

Q. Does it play any significant part in the movement towards Christian re-union in China?

A. Yes. It plays proportionately to its membership a more significant part than any other Christian body.

Q. Is it free to preach Christianity, to proselytise?

A. Yes, but only within the limits imposed by the State. It is less free in some ways than the Church in England or America; but the restrictions are not irksome, and certainly do not inhibit active evangelism.

Q. Is the Church free to publish books and other literature?

A. Yes. They can publish whatever they like. The only restriction is imposed by finance.

Q. Can Chinese Anglicans and other Christians now receive books and letters from the West?

A. Yes. And here is the most important

a real share in their government.

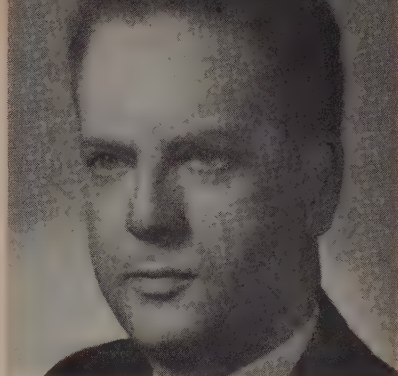
"However," he continued, "the people are disciplined and must do what they are told, but this is one of the prices they must pay for that type of government.

"I suppose a priest could say what he liked in the pulpit and even criticize the Government—but I did not hear of anyone doing it.

"Although the Communist Party is frankly atheistic, the Constitution has a special clause giving freedom of religion, and we were told the Government has been very careful to observe that clause."

On Jan. 6, Archbishop Mowll delivered a sermon before a jam-packed congregation at St. Andrews Cathedral. He told his listeners that the visiting delegation "soon discovered that the Chinese Church had by no means gone underground."

The sermon drew a prompt blast from Dr. Malcolm MacKay, minister of a leading Presbyterian Church in Sydney and a former secretary of the Australia Coun-



The author: No sooner had Francis James returned from China than he was hospitalized in Sydney, Australia, with an eye condition. The affliction dates back to his war-time military service.

point in this article. These, our brothers in Christ, have been almost completely cut off from the thought of the Church in the West for many years. They are starved for news and views. If you who read these lines have a friend in China, then write to him—now. If you can send religious books, pamphlets, newspapers, then send them. The Church in China today is now sufficiently independent, national, self-supporting to be able to afford contacts with the West on a scale psychologically impossible during recent years when missionary work was equated in all Chinese minds with "imperialism." They will welcome all you send them.

cil of the World Council of Churches. Contending that the Chinese had carefully rigged all that the Australians saw and heard, Dr. MacKay remarked:

"The Churches in China are as free as a tiger in a cage. My fear after hearing the Primate's description is that the tiger has come to enjoy its cage, its regular meals and secure existence, and has become a mere domestic cat. What the Primate says is not Christian charity but high treason in the ideological war."

The *Sydney Telegraph* joined the *Daily Herald* in denouncing the Archbishop's views.

"Two factors," the *Telegraph* observed, "disqualify the Archbishop as a reliable critic of New China. As an old missionary there, he loves the Chinese and could not help but be elated by any improvement in their living conditions. Second, he's lived so long in the seclusion of the Bishop's Court that he has lost touch with the outside world."

Connecticut Stages A Crusade For Christ

By the last Sunday in February, the 70,000 confirmed Episcopalians in the Diocese of Connecticut will have received a visit from at least one of 10,000 "Crusaders" hoping to enlist their participation in a four-point observance of Lent.

The visits are part of Connecticut's gigantic "Episcopal Crusade for Christ" which seeks from each communicant the promise that he or she will:

► Pray daily and use the prayer written especially for the Crusade by Bishop Walter H. Gray, diocesan.

("Revive Thy church, O Lord, beginning with me, awaken in me a deeper love for Thee, quicken my desire to serve Thee with heart and mind and strength, Help me to bring others to know and worship Thee. Amen.")

► Worship in church each Sunday in Lent and attend as many special week-day Lenten services as possible.

► Try to bring at least one non-Churchgoer with them to each service attended.

► Endeavor in Lent to bring at least one other person to Baptism or Confirmation or both.

Communicants who make these definite "Commitments for Christ" will sign a pledge card promising to try to live up to them. They will also receive a copy of

Bishop Gray's prayer. The pledge is forwarded to the Bishop through the local church.

The Crusade got under way officially Jan. 20 during special services at Christ Church Cathedral, Hartford. Visits to Episcopal homes will be made Feb. 10, 17 and 24. In addition, the Crusade (January) issue of *The Connecticut Churchman* was earmarked for 14,000 homes instead of the usual 5,000.

The Crusade, given its official name by Bishop Gray, was planned late in 1956, but actually originated at the last General Convention.

At Honolulu in 1955, convention delegates adopted a resolution calling on each new communicant, in the year following his own confirmation, to bring at least one new member into the Church.

Following up this evangelistic appeal, Bishop Gray held a series of five meetings with his clergy and laymen to discuss the life and work of the Church, including everything from Baptism of the individual to the work of the World Council of Churches. It was stressed that the worldwide work of the Church begins in the individual parish and mission. Out of these meetings developed the Crusade.

Dr. Shepherd Sees Liturgy Returning to Early Forms

An increased emphasis on the Eucharist, rather than Morning Prayer, as the principal Sunday service, was cited by the Rev. Dr. Massey Shepherd as an outgrowth of modern liturgical trends in the Episcopal Church.

Dr. Shepherd, author of *The Worship of the Church*, spoke to delegates from the U. S. and Canada at the 11th Annual Anglican Seminary Conference, Dec. 27-29, at the Church Divinity School of the Pacific, Berkeley, Calif.

Professor of Liturgics at the host seminary, he dealt with the subject of the Church's worship in four talks: "Liturgical Trends in Contemporary Christianity," "Principles of Our Liturgical Heritage," "Liturgy in the Life of a Parish" and "Liturgy in the Life of the World."

The general liturgical trends, Dr. Shepherd pointed out, is toward customs and ceremony found in the early Church, such as the celebrant facing the congregation and participation in the service by lay people. He recommended having parishioners, women as well as men, bear the alms and elements to the altar.

In speaking of the parish situation, Dr. Shepherd urged clergy to set schedules geared to the times their congregations can most conveniently attend services. He urged greater freedom and comfort in attending services, and said he would like to see people "standing about" as they did in the early Church.

The noted author and lecturer called evangelistic services, "with hymn-singing and free prayer," the most neglected in the Church. He also recommended that the Prayer Book family service be rewritten in more meaningful language. The advantages of evening celebrations of the Holy Communion were presented, and the practice of holding "neighborhood celebrations" in the homes of parishioners was discussed.

At the final service of Holy Communion at the two-day conference, Dr. Shepherd celebrated facing the congregation and used both Morning Prayer and Holy Communion. It was the first time many of the delegates had seen the Eucharist celebrated in this way.

Representatives to the conference came from 10 American and 5 Canadian seminaries. Four men came from the Anglican Theological College in Vancouver, one



Long Tenure: Bishop Hart of Pennsylvania congratulates four retiring Negro clergy, whose combined priesthood totals 185 years. (L. to r.) the Rev. E. S. Thomas, the Rev. C. C. Corbin, the Rev. J. D. Harewood and the Rev. J. R. Logan, Sr. Longest tenures were those of Dr. Thomas, 50 years, and Dr. Logan, 48 years, both of Philadelphia.

H. G. Sapp Elected to Head Brotherhood of St. Andrew

Adoption of a record \$66,000 budget and the election of a new president were highlights of the annual meeting of the National Council of the Brotherhood of St. Andrew, at St. Paul's Church, Richmond, Va., Jan. 5.

The new president, who takes office Dec. 1, is Henry G. Sapp, of Columbus, Ga. He succeeds the present incumbent, Francis E. Armstrong, of Camp Hill, Pa.

Other elections, effective immediately, include Presiding Bishop Henry Knox Sherrill, honorary president; Col. Paul Rusch, of Tokyo, Japan, honorary vice-president; the Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., chaplain; James L. Houghteling, Washington, D. C.; Lt. Gen. John C. H. Lee, York, Pa.; Fred C. Gore, Wilmington, Del.; Stirling Logan, Middletown, Conn.; J. D. Henderson, New Orleans; S. W. Rolph, Philadelphia; Nicholas A. Peth, Dayton, O.—all vice-presidents; Arthur M. Waldron, Lakewood, O., treasurer, and Carleton Barker, assistant treasurer and secretary.

The Brotherhood's annual convention will be held Aug. 27-30, at Colorado College, Colorado Springs. The new budget calls for an \$18,000 increase in general contributions, bringing the needed total to \$25,000. The increase is for expansion of the organization's field work through the employment of additional field secretaries. There is currently only one full-time paid secretary in the field.

om Bishop's University, Lennoxville, Quebec. Canadian delegates also came from Emmanuel, Huron and Trinity colleges.

St. Margaret's House, Berkeley, Calif., graduate training school for women church workers, was represented at the conference for the first time by Laura Chapman of Sitka, Alaska. Anglican students numbering 85 at Union Theological Seminary, N. Y. C., were represented by Rev. Malcolm Boyd.

Officers for the conference, all CDSP students, were Charles H. Fox, president; Richard Cockrell, secretary, and Garret Franklin, treasurer. The delegates were dressed at a luncheon at Grace Cathedral by Rev. Canon Edward B. Ferguson. At business sessions, a proposed constitution—the first in the conference's history was adopted on a one-year basis, with further re-working scheduled for next year.

Acting on proposals by Virginia Seminary delegates, the conferees voted to give the nature and time of the annual meeting up to the host seminary after 1957. This could mean dropping the one-once type of program, or holding the conference during seminary sessions instead of during a vacation period.

The 1957 conference has been invited to Trinity College, Toronto, Canada.

The Best Journalists of All Were Moses, Luke, and Paul

The gentlemen of the press and clergy met together in Gainesville, Fla., recently and agreed that the Old and New Testaments were composed by the greatest reporters and editors of all time.

Rae Weimer, director of the university's School of Journalism, nominated three biblical writers for all-time Pulitzer prizes. The best journalist he said, was Moses, because the Ten Commandments presented such good editing. The best reporter: Luke, whose story is vivid, clear, and truthful, with a dash of human interest and a touch of his personality. The best editorialist: Paul, who wrote letters that are "worth reading by all men, whatever their theology."

The churchmen and reporters agreed that the story of David and Bathsheba would get better play in today's press than the story of the Good Samaritan. However, they noted that both the Bible and the modern press cover crime stories as a means of educating the public on the need for moral codes and crime enforcement.

James Calloway, Jacksonville Times-Journal church editor, told the group he thought church news should appear in regular news columns and not be held for a special page or section. "News is news when it happens," Mr. Calloway asserted.

Anniversary of a Statesman:

Religious Life of Alexander Hamilton Discussed By Clergyman Descendant

The nation pauses this year to commemorate the birth of Alexander Hamilton, one of the country's outstanding—and most controversial—Founding Fathers.

At the Washington Cathedral last month, the Rev. Alexander Hamilton, a great-great-grandson of the Episcopalian statesman, told a congregation what he knew about Hamilton's religion. And in New York, the Rt. Rev. Horace Donegan, Bishop of the Diocese of New York, conducted a noon service at Trinity Church, commemorating the 200th anniversary of Hamilton's birth.

Father Hamilton, who is rector of St. Paul's Church, Norwalk, Conn., told the Cathedral congregation that George Washington's influence had given Hamilton a religious feeling that he had not received in childhood.

"Hamilton in his early youth had little religion as we know it," he said. "His mother was in difficulties at various times with men friends, and her example was not that of the Church."

At Columbia University, Hamilton wrote pamphlets "contrary to views then held," but he seemed to reach a "turning point in his religious life" while a student, Father Hamilton related. Thereafter, he continued, Hamilton set an example in "self-sacrifice and devoted service" that has had a lasting influence on Americans.

"It must be obvious," Father Hamilton said, "that in all he did, he had the restraint of religion and the Holy Spirit to guide him."

After being shot by Aaron Burr, the clergyman continued, Hamilton requested and received the sacraments of the Episcopal Church.

In New York, Bishop Donegan led a procession to Hamilton's grave in Trinity churchyard, where he prayed while wreaths were being placed at the tomb. He reviewed the life of Hamilton, who was the first Secretary of the Treasury and the author of the Preamble to the Constitution.



RNS

CORNERSTONE LAYING: Bishop Angus Dun of Washington (far right, wearing light homburg) gave the invocation when President Eisenhower laid the cornerstone for the new \$57,400,000 State Department building. Also present were Secretary of State John Foster Dulles, Chief Justice Earl Warren and Under Secretary Herbert Hoover, Jr. Another Episcopal emphasis was given when the President wielded a silver trowel first used by George Washington in 1793 when he laid the cornerstone of the capital building. Washington was an active Episcopalian layman.



The Girod Street Cemetery, oldest non-Roman Catholic burial ground in New Orleans, was 'deconsecrated' last month by the Rt. Rev. Girault M. Jones (center, above), Bishop of Louisiana. Long a controversial eye-sore with its broken tombs (all of which are above ground because New Orleans is below sea-level), the two-block cemetery will be cleared for land space in the heart of the city's Civic Center area. The ground was purchased in 1822 by Christ Church, predecessor to Christ Church Cathedral. Due to legal technicalities, no permanent plan for maintaining the grounds was formulated. A court decision in 1955 gave the Cathedral full title to the land, and steps have been taken to re-inter the bodies elsewhere. In the brief service, the cemetery's Sentence of Consecration was revoked and canonically annulled. The other clergy in the picture are the Rev. A. M. Serex (left), a Methodist, and the Very Rev. Leonard Nelson, dean of Christ Church Cathedral.

Churches In Alaska Need Support, Blake Declares

Dr. Eugene Carson Blake, president of the National Council of Churches, charged last month that neither the U. S. Government nor churches in this country are adequately supporting religious life in Alaska.

Dr. Blake, who had spent the Christmas season with servicemen and women in the Territory, said his views had the support of Lt. Gen. Frank Armstrong Jr., commander-in-chief of the Alaska military forces. The General, Dr. Blake said, had expressed his own concern about the spiritual needs of his command and had urged the NCC president to bring them to the attention of both the Government and the churches at home.

Stressing the handicaps with which military chaplains are faced, especially in regard to church buildings, Dr. Blake said:

"Good men are frustrated by lack of properly located chapels that provide adequate space for Sunday school classes."

He urged that chapels be located near the military families being served, since the temperature frequently skids to 40 below zero and "it is dark when the school bell rings."

In Alaska generally, he said, churches are flourishing and expanding. But he added that he came away with the feeling that "Alaskans are lonely. They need to be visited more often by people from the States who are interested in their problems," he said. "They need to be encouraged and supported. We must give Alaska

twice normal attention rather than half because it is an in-between land. It is both home and foreign; both a missionary field and a normal expanding American community."

First Commercial Airline Offers Reduced Clergy Fares

Bonanza Airlines of Las Vegas, Nev., has become the first commercial airline to file a passenger tariff with the Civil Aeronautics Board, offering reduced rates to clergymen. The tariff provides that clergymen will be able to buy tickets on a "space available" basis for 50 per cent of the one-way fare.

Bonanza is a small "feeder" carrier serving a number of cities in New Mexico, Arizona, Nevada and California.

Poll Shows Church Attendance Dipped By 2-Million in 1956

Is the religious revival tapering off? The American Institute of Public Opinion (the Gallup Poll) reported last month that church-going in America last year fell short of the record high set in 1955.

The poll showed that during a typical week of 1956, about 47,500,000 adults attended church. In 1955, the figure was 49,600,000. The decrease: 2,100,000.

The poll noted, however, that the figures for 1956 were roughly the same as for 1954, and about 9,700,000 over the average weekly attendance in 1950.

Meanwhile, the *Buffalo Evening News* polled Protestant and Orthodox clergy in the city last month to sound out their in-

A Civil Aeronautics Board spokesman said the tariff was to become effective Feb. 1, unless there is an objection or a demand for a public hearing. He added that no objection was anticipated and that the CAB would raise none.

The airline proposes to issue identification cards to clergymen, upon receipt of proper certification that they are bona fide, full-time ministers of religion. Congress passed a bill last year authorizing airlines to offer lower rates to clergy, with the stipulation that those riding at reduced fares would not displace passengers paying full fares. Major airlines, undecided as to how to ascertain when space is available, short of requiring clergymen to wait at the airport gate until departure time, have not yet proposed any tariff regulations.

interpretations of the apparent new interest in religion. Most of them conceded that outward forms of religion were more zealously observed, but they cautioned that this, in itself, was not necessarily an indication of religious awakening.

Bishop Lauriston L. Scaife of Western New York, one of those polled, had this to say:

"I am heartened by better attendance at Church and by the increased reading of books on religion, but I do not find a general evidence of a deep-seated conviction that is changing the lives of adherents to the Christian faith. Certainly it is not showing in any appreciable large financial support of the Church, and I feel that any religious upsurge should go hand in hand with sacrificial giving, which at least comes close to tithing."

Anglican Group Will Intensify Efforts to Ordain Women

Whether they like the idea or not, Church of England women are being pushed toward the pulpit.

The "Anglican Group for Ordination of Women to the Historic Ministry of the Church" announced recently in London that it was launching an intensified campaign to achieve this goal.

In the past the group has refrained from any action calculated to raise public debate, according to *Religious News Service*. But action of the Lower House of the Convocation of Canterbury last May spurred its new decision. The House rejected a committee recommendation that, subject to certain conditions, a woman should be allowed to conduct statutory services, with the exception of Holy Communion.

Advocates of the ordination of women are convinced that a right understanding of the contribution of laywomen to the Church cannot be reached as long as the possibility of "ordination to the historic ministry" is denied to those women who believe that they are so called.

They contend further that it is not the "rights" of women they seek to vindicate. Rather, it's a matter of the Church needing the service women as well as men can give. They insist that sex should not be allowed "to confuse or block that service." There are these indications that the group might gain some ground in its efforts: Although the Lower House of Canterbury rejected the recommendation that would have allowed qualified women to conduct Morning and Evening Prayer, the Upper House did not. In addition, the Convocation of York already permits women to conduct such services.

Dr. Van Dusen Challenges Church-Lay Relationship

One of the country's leading theologians has called on the churches to do an about-face in emphasis on the role of laymen.

Dr. Henry P. Van Dusen, president of New York's Union Theological Seminary, told some 350 women attending one of the seminary's Morning Lecture Series that "the Church must center her efforts on how she can do more for the laity, rather than how the laity can do more for the Church."

He observed that lay people comprise 99 per cent of the Church and spend half of their waking hours on their jobs where they "face their most baffling perplexities and dilemmas."

"It is here," he said, "that the Church should help them if it is to help them at all." In their work, Dr. Van Dusen continued, the Church has "almost wholly failed to help them directly." Why?

Because, the UTS president charged, the Church has "used a lay upsurge of interest for the purpose of achieving more effective lay participation in the Church's program, rather than seeking to assist the laymen to discharge their responsibilities more effectively as Christians in the secular world."

"The Church's motive," he declared, "should be to help the layman to think, live and act as a Christian in his job."

Dr. Van Dusen took issue with the idea that only clergymen can speak for the Church. He called the laity the "ambassadors of Christ in the World." If the Church is to speak intelligently to the world, "it must be through the lives and deeds of its laymen."

Turning to the Church's role in society, Dr. Van Dusen said it had no right to discuss secular issues unless such discussion was informed and determined by the "wisdom and experience of Christian laymen with firsthand knowledge of the problems."

"The Church," he continued, "cannot implement its pronouncements, effecting transformations in society, except through the decisions and deeds of Christian laymen . . . Society is effectively changed not by the enunciation of abstract principles, however true, noble and impressive, but only by decisions made day by day in industry, politics, business and world affairs."

Dr. Van Dusen also pointed out that if

laymen are to think and act effectively as Christians in society, it must be on an interdenominational basis. This calls for a whole new strategy of the Church, he declared.

WCC Members Support ACU Week of Prayer for Unity

The Week of Prayer for Christian Unity was observed again this year under the sponsorship of the American Church Union, which originated the effort.

National Chairman of the 1957 observance Jan. 18-25, was the Rev. Carter P. Temple of White Plains, N. Y.

For the observance, ACU outlined these "general intentions":

- ▶ Penitence for divisions and zeal for the visible unity of Christ's Holy Catholic Church.
- ▶ Healing of the breach between Catholic churches and the Roman obedience; also between the Holy Catholic Church and the Protestant denominations.
- ▶ Guidance of God upon all World Councils and groups working for Christian unity.
- ▶ God's blessing upon all clerical leaders and clergy of Christendom in the East and West.
- ▶ Greater visible unity in Episcopal congregations.
- ▶ That the Holy Spirit may unify all men in Christ.



Episcopal Church photo

A new chaplain's Communion kit was presented to the U. S. Coast Guard Academy at New London, Conn., recently by the Rev. Herbert E. P. Pressey, associate secretary of the Armed Forces Division of the Church's National Council. Accepting the kit is Capt. Roderic Lee Smith, Academy chaplain, and Cadets David J. Meskell (left), a member of Epiphany Episcopal Church, Winchester, Mass., and David L. Whitehead, member of Emmanuel Episcopal Church, Wakefield, Mass.

U. S. Church Leaders Chided By Alexei for Hungary Stand

Two widely-differing views of Soviet aggression in Hungary were voiced recently by Russian Orthodox Church leaders, miles apart geographically and poles apart in opinion.

In a New Year's message over Moscow Radio, Patriarch Alexei of the Russian Orthodox Church chided "certain highly-placed foreign ecclesiastics" for their censure of Russia in the Hungarian uprisings.

He said the foreign churchmen had been "incorrectly informed" when they appealed to the Russian Church to intervene on behalf of the Hungarian people.

The patriarch charged that the Hungarian tragedy had been caused by "those who spread discord" and "tried to turn the country into an inevitable hotbed of a new world war."

It was obviously an answer to a plea made in November by Dr. Eugene Carson Blake, president of the National Council of Churches. Dr. Blake, in a message to Metropolitan Nikolai of Krutitzky and Kolomna, had asked that the Russian Church work for the "avoidance of further bloodshed and oppression" in Hungary. He had also asked Nikolai to represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation."

Metropolitan Nikolai's response contained no note of censure of Soviet policy, and Dr. Blake expressed disappointment. The Russian church leader merely said that Soviet churches were participating in "material aid" being given "those who suffer" in Hungary.

Patriarch Alexei's message stated that both the Hungarian revolt and the Middle East development had been "marked by bloodshed, cruelty and great destruction" and had "clouded the hopes of nations for the strengthening of peace."

"Luckily," he declared, "these bloody flareups of a new war were quickly put out. But the oppressive memories which continue to alarm the conscience of the nations stress the need for a renewed rallying of all peace-loving forces capable of establishing peaceful ways of life over the spirit of hatred and force."

Quite a different tack was taken by Metropolitan Anastasi, supreme head of the Russian Orthodox Church Outside Russia, in a Radio Liberation broadcast, Jan. 6. The 83-year-old leader of those Russian Orthodox Christians who rejected the authority of the Moscow Patriarchate after the Russian Revolution condemned Communism and praised the Hungarian rebels who "are trying to throw it off and are undergoing countless sacrifices in order to do so."

Metropolitan Anastasi's message was tape-recorded in New York for delivery

on the day the Orthodox Church observes as Christmas Eve. The Russian Orthodox Church Outside Russia moved its headquarters in 1950 from Munich, Germany, to Lake Mahopac, N. Y.

U. S. Protests Persecution Of Protestants in Colombia

Protests by the U. S. State Department may result in the rescinding of an order banning between two-thirds and three-fourths of Colombia to Protestant missionaries.

This was made clear in a letter from the State Department to Dr. Clyde Taylor, secretary of national affairs for the National Association of Evangelicals.

The letter stated that the State Department and the American Embassy in Bogota are "giving constant attention to the situation in Colombia and will continue to make every effort to obtain full protection and consideration for the rights and property of citizens of the U. S."

Negotiations over this issue have gone on since the formulation of a Mission Agreement in 1953 between the government of Colombia and the Roman Catholic Church. By its terms, the Roman Church is given the exclusive right to proselytize and carry on religious and educational work in a large section of the country.

Since 1951, there have been acts of violence, destruction of Protestant mission property and the closing of Protestant churches. But, now, according to the State Department, "the Colombian government has indicated that it hopes it will be possible to reopen closed churches in the near future." The U. S. government's stand has been called by Dr. Taylor "the strongest position yet taken by our State Department."

The State Department has also refused to enter into a pact with Spain subjecting American servicemen to marriage regulations of the Roman Catholic Church.

But, charges the National Council of Churches' Department of Religious Liberty in its December *Bulletin*, the State Department has not been as zealous to safeguard religious liberty in its relations with Haiti and Saudi Arabia.

At the request of the Arabian government, our State Department, the NCC charges, omits all Jews from the personnel of government missions in Saudi Arabia.

A treaty with Haiti, currently awaiting Senate confirmation, omits a clause normally included for the reciprocal protection of the religious freedom of citizens of one country residing in the territory of the other. This clause was omitted, the NCC believes, in order to satisfy Haiti's obligations under a concordat with the Vatican.



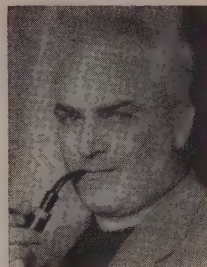
RNS

RACIAL TENSION IN SOUTH AFRICA: Anglican Bishop Richard Ambrose Reeves risked police bullets in trying to disperse a crowd gathered in front of a military headquarters in Johannesburg last month, where 152 persons, including two Negro Anglican clergy, were tried for violation of the Suppression of Communism Act. The real cause was said to be their opposition to South Africa's racial policies. When the Africans held their ground, the police drew batons and pistols.



London Notebook

by Dewi Morgan



Goodwill To All: In recent years there have occasionally been reasons why the world should wonder what sort of a family is that which is directly kin to Queen Elizabeth. In recent months the world has had cause to wonder what is happening to the larger family, which is the Commonwealth surrounding that Queen.

The Queen's broadcast on Christmas Day provides an answer. Continuing a tradition which has lasted 24 years, a tradition to which the B.B.C. gives every one of its resources, the Sovereign's talk from her own fireside was the climax of a link-up which covered the world.

"Once again messages of Christmas greeting around the world—taking their inspiration from the birth of the Child in Bethlehem long ago—have been carried upon the invisible wings of 20th century science. Neither the long and troubled centuries which have passed since that Child was born nor the complex scientific developments of our own age have done anything to dim the simple joy and hope we all feel when we celebrate His birthday. That joy and hope find their most complete fulfillment within the loving circle of a united family. My husband's absence at this time (the Duke of Edinburgh was on his Olympic Games tour) has made me even more aware than I was before of my own good fortune in being one of a united family." With that consciousness in mind the Queen sent a special message of "hope and encouragement to all not so blessed . . . particularly we remember those who, like the Holy Family before them, have been driven from their homes by war or violence. We call them refugees. Let us give them a true refuge. Let us see that for them and their children there is room in the inn." The Queen appealed that the "healing power of tolerance, comradeship and love should be allowed to play its full part." She wanted a tolerance which is not indifference and a comradeship which is not just a sentimental memory of days past but the certainty that, tried and

staunch friends of yesterday are the same people today.

The Royal Family stands for Christian principles.

The United Nations: "The world must be careful not to scorn the United Nations Organization for being weak or ridiculous or a prey to rival nationalisms. It might be that Christ is pointing us to this unexpected, improbable and unattractive piece of world organization as a vehicle of the peace and goodwill which is His Gospel for mankind." So said the Archbishop of Canterbury in his Christmas Day sermon.

Spiritual Football? *The Spectator* is not one of England's mammoth circulation periodicals. It is not a "religious" paper in the technical sense. It caters to a discriminating reader who likes good taste, good sense and good humor. Entry into its columns is a jealously guarded privilege.

All of which adds note to its leading article in a recent issue which contained thoughts much too good not to be shared.

Based on the Week of Prayer for Christian Unity, January 18th to 25th, which owes so much of its inspiration to the Roman Abbe Couturier and which is shared in England by Anglicans, Romans and the "Free Churches," this article says: "For the Christian unity is not, as it is for the secular mind, a praise-worthy ideal in itself; it is nearer the mark to say that disunity is a sin, though a sin the responsibility for which is too widely spread to be easily assigned . . . Unity, like all other Christian virtues, is justified by the ends which it serves . . . The reuniting of the Church is more likely to result from the absolutely disinterested pursuit of the will of God as revealed in scripture and tradition than from conscious attempts to 'get together' in spite of differences.

"The disunity of the Church is not, like that of the Atlantic Alliance, a regrettable deficiency in our political

arrangements, but a collective act of disobedience to Christ . . . It would seem that prayer and waiting are still the most important activities for those seeking to reunify the Church; but there are also some rules which in the meantime they can profitably keep. It is surely important to remember that the standards of ecclesiastical controversy should always be fundamentally different from those of forensic debate. Conscious malice probably plays a small part in embittering the relations of the Churches, but the gay atmosphere of mutual recrimination which is healthy in politics is extremely perilous in matters of religion; Christians should never compromise their beliefs; they should work constantly to clarify their differences, but they should not go in for spiritual football matches...

"Where a Christian is concerned to reunify, his object is not to change other people's beliefs but to discover the means of reconciling them with his own, and humility and prudence both require that he should leave that task in the last resort to God."

Interior Decor: The village of Piccott's End, Hertfordshire, is so tiny that you have to have a pretty good map to find it. Its church is small and modern. It has only one tavern. As far as the villagers were concerned, until recently they would have said that their only interesting feature was a picturesque watermill which is still in full use.

The other day one of the villagers decided to do some spring-cleaning. Being enthusiastic, he made up his mind to scrape the walls clean. His reward was to find a number of 15th Century wall paintings which have brought light to the eyes of art critics. There are pictures of Christ in Majesty, of His Baptism with St. John holding a miniature font and many others.

At some time in past centuries a cottager decided that he didn't go for that sort of art and covered them

continued on page 32



ECUMENICAL REPORT...

by James W. Kennedy

Floods, Earthquakes, Mine Disasters — All Are Concern of WCC Relief Agencies

Everywhere one turns in the news the word "refugee" claims attention. With the tragic situation in Hungary and the Middle East, and the continuous publicity given to these two areas, church people are apt to forget the many other works of mercy carried on as the normal load of the World Council of Churches through its Division of Interchurch Aid. Of course, the major and more dramatic concern must continue to be in the area of service to refugees, but one or two stories will keep us from forgetting other work which is being done around the world.

The World Council of Churches is ever alert to emergency situations wherever they occur, whether floods, famine or earthquakes. For example, during the floods in Western Pakistan and India and the drought in East Pakistan which created a tragic situation with one million homeless and two million seriously affected, appeals were made to the churches, and responses in cash, food, clothing and blankets enabled the Christians of the world to assist in this emergency. Since the effects of such floods include crop damage and homelessness, there must be continuing assistance given to such underprivileged areas. Whatever the Churches do will enable many human souls to live and not "just have to die."

Greece was another disaster area when tidal waves from earthquakes swept the Greek islands in the Aegean Sea last summer. Supplies were sent immediately from Church World Service stocks in Athens warehouses, and representatives of the Church World Service and the World Council of Churches and the Holy Synod of the Greek Orthodox Church rushed to the scene of the disaster. There was much loss of life and destruction of homes, schools and churches. The job ahead is to continue help in reconstruction.

In Belgium, during the Marcinelle mine disaster, the World Council of Churches sent a contribution from the Evangelical Reformed Church in America for emergency relief of the families of victims. The Protestant churches, working with the Salvation Army, had a big tent set up at the damaged pit head where they received families waiting for news of the victims. Pastor Charles Grikman of the

Belgian office of the World Council of Churches cooperated fully in meeting this emergency.

This is a bare sample of the kind of help possible through cooperation in the work of the World Council's Division of Interchurch Aid.

The Orthodox Among Us

For many years the Fellowship of St. Alban and St. Sergius has been actively at work in England. The Fellowship is unofficial, though it numbers among its members some eminent theologians and Church leaders. It seeks to bring together Eastern and Western Christians in an atmosphere of common worship, fellowship and thought. During his recent stay as visiting lecturer at the Graduate School of Drew University, Dr. Nickolas Zernov, one of the original organizers and a distinguished member of the Russian Orthodox Church in exile, aroused considerable interest in this country in the formation of such a fellowship. Before he returned to Oxford University in December to resume his teaching, Dr. Zernov was able to form an American branch of the Fellowship. The national chairman is the Rt. Reverend Lauriston L. Scaife, Bishop of Western New York, who has long been interested in our relations with the Orthodox. Applications for membership may be made through him. This new branch promises to further the understanding between the members of the Anglican and Orthodox Churches in America through prayer, study and common work. A very excellent pamphlet concerning the Churches of the East and of the West is "Anglicanism and Orthodoxy" by H. A. Hodges, S.C.M. Press, Bloomsbury St., London. \$1.00.

Public Relations

Miss Betty Thompson, who, since Evanson in 1954, has been a member of the staff of the Department of Information of the World Council of Churches in Geneva, has taken over the public relations work for the New York office, replacing Mrs. Elsie Thomas Culver, who has resigned to do free lance work. Miss Thompson comes well equipped for the job of

acting as the news arm of the World Council of Churches in this country. She will play an important part in seeing that the stories of the World Council of Churches meetings in New Haven next July and August, and the North American Conference on Faith and Order at Oberlin next September, are released to all parts of the world.

Report Of The Delegation To India

On January 23-25, 1957, at the College of Preachers in Washington, D. C., the South India Delegation was to present its official report to the Joint Commission on Ecumenical Relations at its annual meeting. This report was prepared by the four delegates (the Rt. Rev. Arthur C. Lichtenberger, the Rev. Gardiner M. Day, the Rev. John V. Butler and Clifford P. Morehouse). The meeting falls after the deadline for this issue of *ECnews*, but it will be fully reported in a future issue. The Theological Committee (the Very Rev. Lawrence Rose, the Rt. Rev. Robert F. Gibson, the Rev. Edward R. Hardy, the Rev. Powel M. Dawley and the Rev. William S. Wolf), appointed to assist the Joint Commission on Ecumenical Relations in the work of preparing a resolution to be presented to General Convention in 1958, also were to attend the meeting and participate in the discussion. It will be the joint recommendation of the delegation and the Theological Committee that the report be published and made available to the Church immediately after the Joint Commission meeting. It is expected that the Theological Committee will be given the job of putting into final form the resolutions agreed on with the necessary historical perspective and full theological implications of the content of each resolution. It is hoped that their report will be published in pamphlet form well in advance of General Convention.

An announcement will be made to the Church concerning the actions taken with reference to the publication of the delegation's report early in February. If the report is published, it may be ordered from the National Council, 281 Fourth Avenue, New York 10, New York. However, the news stories will give all the details. This would be the second in a series of prepared publications informing the Church at large about the Church of South India. "Empty Shoes," the official study of the Church of South India, was the first one, and the Theological Committee's report will be the third.



About SCHOOLS & COLLEGES



Cadets receive inspiration from services in the beautiful Victory Memorial Chapel at St. John's Military Academy

ST. JOHN'S MILITARY ACADEMY Where Boys Become Christian Men

The avowed aim of the founder of St. John's Military Academy was to encourage a boy "to lead a Godly and a Christian life." Development of Christian character has continued to be a goal of the school during the seventy-three years since its beginning.

The famous St. John's System promotes moral, mental and physical growth. From his very first day the cadet is given responsibility. He acquires poise, resourcefulness, self-confidence. He learns to get along with his fellows and to work harmoniously with them.

Classes are small, ensuring daily contact with mature, experienced teachers. Through a unique program of study, the boy's interest is stimulated and rapid progress is encouraged.

Each boy takes part in some athletic activity. There are teams for every age group in almost every sport—basketball, football, tennis, skiing, ice hockey, rowing. From military training a cadet learns invaluable lessons in orderliness and leadership.

Surroundings at St. John's are attractive. The modern barracks are fireproof, with hot and cold running water in each room. Among the eleven buildings on the 187-acre campus are a small fully-equipped hospital and one of the largest gymnasiums in the state.

A catalog describing the Academy and its admission requirements may be obtained by writing the Director of Admissions, Box EC-6, Delafield, Wisconsin.

HANNAH MORE ACADEMY

The Diocesan girls' school for Maryland

Grades 7-12. Boarding and day. Accredited. College preparatory. Two plans of study. Emphasis on study techniques. Individual guidance. Small classes. Music, art, dramatics. Riding, sports. Cultural advantages of Baltimore and Washington. Established 1832. Write for catalog.

Catherine Offley Coleman, M. A., Headmistress,
Reisterstown 1, Maryland.

LASELL

... a two-year college for women. Ten miles from Boston in suburban Newton. Liberal arts, vocational and general courses. Three-year nursing program leading to A.S. degree and R.N.

LASELL JUNIOR COLLEGE

Auburndale 66 Massachusetts

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog

Box EO Kenosha, Wisconsin

STUART HALL

VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, M.A., Headmistress

Box E Staunton, Virginia

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions.

St. John's Military Academy,
Box EC, Delafield, Wisconsin

TEXAS MILITARY INSTITUTE. Est. 1886

Internationally-known Texas school.

Traditions of manliness, honor, courage. College preparatory, grades 8-12. Study techniques, guidance. Small classes. All sports. ROTC. Episcopal.

For Catalog write:

A. B. CRAIG, Headmaster
800 College Blvd., San Antonio 9, Texas

ST. MARK'S SCHOOL

of Texas

Robert H. Iglehart, A.M. Rev. John M. Frye
Headmaster Chaplain

A church-oriented school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

10600 Preston Rd. For Illustrated Bulletin
Dallas 30 Write The Registrar

HOWE MILITARY SCHOOL

Episcopal Est. 1884

Grades 5-12

College Preparatory. Each student has individual academic goal. Speech program. Sports for all. New indoor swimming pool. Modern fireproof dormitories. Enrollment: M. S. 225. Lower 100.

For catalog write Col. B. B. Bouton
Adm. Building Howe, Ind.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS

On the 58-acre Close of the Cathedral in the Nation's Capital. College preparatory. Boarding, grades 8-12. Day, grades 4-12. Sports, riding and varied activities. 56th year. Catalogue.

KATHARINE LEE, Principal
Mount St. Alban, Washington 16, D. C.

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For CATALOGUE AND "AVE CRUX," Address:
Sister Rachel, Prin., O.S.H., Box E, Versailles, Ky.

ST. MARY'S SCHOOL For Girls

Sewanee, Tenn.

Preparation for any college is given at St. Mary's. Also special work for students who need it.

Catalogue—The Sister Superior, C.S.M.

CATHEDRAL CHOIR SCHOOL

Established 1901

The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.

Headmaster, Alec Wyton, M. A. (Oxon)
Dept. C, Cathedral Heights, N. Y. 25, N. Y.

Founded 1858



The oldest Church School west of the Alleghenies. Its complete program of academics, athletics, ROTC, social life, and worship is integrated to help boys grow "in wisdom and stature and in favor with God and man."

The Rev. Canon SIDNEY W. GOLDSMITH, JR., Headmaster
460 Shumway Hall, Shattuck School, Faribault, Minn.

OKOLONA COLLEGE

Okolona, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902. High School and Junior College—Trades and Industries—Music.

For Information Write
W. MILAN DAVIS, President



The Capitol, Washington, D. C.

H. Armstrong Roberts photos

BRIDGING T

One of our best friends
of the necessity of re
between the United

by Cecil Northcott

Let us be frank. The alliance between the United States and Britain is undergoing one of the severest tests of its history. Whatever the judgments of history may be on the British action (with France) in the Middle East the strain within the English speaking world is obvious and is distressing to many people on both sides of the Atlantic, particularly perhaps those within the churches who have grown accustomed to thinking of America and Britain as always standing together on the great issues which confront the world.

Mutual recriminations are of very little use in understanding the situation. Many people in Britain believe that by her action Britain has helped to avoid a general war in the Middle East and throughout the world, and an almost equal number do not. Many people in Britain see American policy within the last twelve months as a dilly-dallying one with Mr. John Foster Dulles as a presiding prevaricator always playing for time while time itself was running out. We have had to stand by while the United Nations has had over 200 discussions and resolutions on the Middle East without any genuine result or action—except more words. Meanwhile the deep hatred of Israel (protégé of both Britain

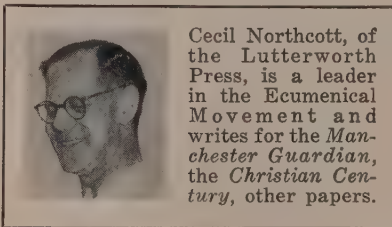
and America) reaches the boiling point and war seems imminent. Behind it all is the ominous black hand and blacker shadow of Soviet Russia ready to pounce in strength wherever she thinks fit.

No Apology for Britain

I make no apology for the British action. Indeed I think the judgment of history will be against Britain. We have lost the last shred of goodwill in the Arab world and have the whole Afro-Asian world against us, and above all the strains on the Atlantic alliance have almost reached a breaking point.

The first thing Americans need to realize about Britain is that she has ceased to be the great world power of the nineteenth century. "Far called our navies melt away". Kipling's words are coming true in our time and no longer have we "domination

over pine and palm". These are hard and heavy facts for Britons themselves and only slowly are we taking them in. We can no longer live by trying to maintain an "empire" of the type which has long since passed away except in the imaginations of a few nostalgic Britishers who are living in the days of pre-1914. We are only slowly accommodating ourselves to our new position, and we are not quite sure what that position is. Therefore a "fling" like the Suez adventure is a very tempting proposition and in some people's judgments that particular adventure was the last fling of "Westernism" which sees power-politics still in terms of national politics and the strength of what used to be called "great powers." There are only two "great powers" in the world today and it is only gradually sinking into the mentality of the ordinary Britisher that Britain is not one of them. We have not yet fully accustomed ourselves to a new role in world affairs. No statesman has yet expounded to us our new place in the firmament of the nations. We await a new Churchill who in glowing words will lift the imaginations of the people of Britain to the broad and perhaps virgin uplands of fresh conquests which will not be merely geographical ones.



Cecil Northcott, of the Lutterworth Press, is a leader in the Ecumenical Movement and writes for the *Manchester Guardian*, the *Christian Century*, other papers.

ATLANTIC

England writes

bridge of understanding

and Britain



Houses of Parliament, London

The United States must assist at the birth of this new nation first by a continued and re-affirmed belief in the inner core of the British people which is sterling sound, and secondly by a more patient understanding of Britain's position. The first can be considerably fostered by the churches in

A bobby patrols his beat near St. Martin-in-the-Field, Trafalgar Square.



inter-change schemes, by bringing pastors here to live and work in ordinary parishes where they see the British people at the daily process of living, talking, criticising and where they may hear some British "home-truths" about America!

Secondly, a vast domestic British revolution is also going on at the same time as Britain re-sets her world position. It is one of those bloodless revolutions through which British democracy has developed in the past. The disappearance of the "class-sense", the re-distribution of wealth, the arrival of new people to seats of power, and the unfolding of a Britain competent to meet this new age of atomic energy—all this is too little understood in the United States. The American dream of an England of castles and knights-at-arms, of beef eaters and leisured gentlemen is passing away as surely as the English conception of the Old South. On both sides of the Atlantic we must work away at understanding what is happening in the other man's country, and not take each other for granted because we speak the language and fundamentally share the same basic beliefs.

The present "rift" in the Atlantic alliance offers a fresh opportunity of

re-examining ourselves on both sides of the Atlantic. I believe that Britain has learned from this crisis that single-handed action of this kind is now out-dated and out-moded, and that within Britain and without there will be no support for similar adventures.

One incidental gain out of the crisis, however, has been the resetting of the United Nations as a "power" in world affairs but we do not delude ourselves in Britain that this was the object of the crisis! Neither do we expect the United States to condemn us as war-mongers or law breakers. The positive answers to all this and the effective under-girding too of the bridges across the Atlantic is a programme of "service through power" to the under-developed nations. America and Britain must by some imaginative strokes of world statesmanship lift us all out of the trough of this crisis and give us some marching orders of service to the rising nations of Asia and Africa. Only that programme will be big enough to serve the new day our two countries must face if they are to be worthy of a future. And we must look for some glowing words to match this adventure, and some of them must surely come from across the Atlantic.



The Rev. Ralph Lasher, with interpreter, Mrs. Katya Brent, talks with refugees ready to leave Camp Kilmer for Connecticut.

DOORSTEP TO FREEDOM

By MARGARET VANCE

BUILDING 736 looked like hundreds of others at Camp Kilmer—shabby and badly in need of paint—but a small sign on its door in both English and Hungarian designated it as the Church World Service building. Kilmer is the New Jersey army camp which was reopened to provide temporary quarters for the thousands of refugees fleeing to these shores from Communist oppression in Hungary.

Inside the building hundreds of people milled around in confusion while a few more fortunate sat on benches which lined the room. The narrow stairway was even more crowded, with people going in both directions and some standing still.

The milling crowds were upstairs too, although the benches were missing. Instead, tables and desks lined two sides, and in the two chairs at each sat a refugee supplying information and an interpreter filling out a form.

Out of a closed door at one end of the long room quietly slipped a young man with a clerical collar. Puffing steadily on his pipe, he headed for the opposite end of the room,

but before reaching his destination was surrounded by a number of workers seeking his advice.

The Rev. Ralph Lasher patiently answered each request and inquiry, and then turned to a telephone call which his secretary, Mrs. Margaret McGrath, told him was "urgent." All the while he continued his smoking and never dropped any of the many papers in folders under his left arm.

Asked which was his desk, Fr. Lasher laughingly replied:

"I don't have one."

There is no doubt that this priest could use a desk to good advantage. There also is no doubt that it would take more than lack of desk space and over-all confusion to prevent him from carrying out his mission to help others. Fr. Lasher is a born administrator and, to use his own words, he "loves administrative work."

Mrs. Katya Brent, one of the CWS interpreters, put it this way: "Fr. Lasher is wonderful. He knows how to cut red tape and he gets things done."

Not only does Fr. Lasher serve at Kilmer as a representa-

Dreary and confusing as it is, Camp Kilmer is nonetheless freedom's golden door to the 'huddled masses, these tempest-tost' from Hungary. Here's a story of our Church at work in these days of crisis.

tive of the National Council of the Protestant Episcopal Church, but he is the assistant to Edward Savage, the CWS director at the camp. All of this is in addition to his rectorship of the 500-member parish of St. John the Evangelist in New Brunswick, N. J.

Generally speaking, it is a six-day week for the 28-year-old clergyman at Kilmer. He is down there at 8:30 a.m., frequently earlier, and it is more often the rule rather than the exception that it is 10 p.m. before he leaves camp. Wednesday mornings, however, he devotes to his parish. He writes his sermons late Saturday nights.

He explained with a chuckle that he "sleeps once in a while." However, he readily admitted that while his parents, Mr. and Mrs. H. R. Lasher of Chicago, spent a month visiting him just prior to the New Year, he saw "very little of them."

As far as the Episcopal Church is concerned, its efforts on behalf of the refugees are purely to help meet a pressing need, because there never has been an Anglican Church in Hungary. Hungary is predominantly a Roman Catholic country, and the Protestants who seek aid from CWS in securing housing and job opportunities are mostly Reformed (Presbyterian), Baptist and a few Methodist Church members. The Lutherans carry on their own program, independent of CWS.

Help also is given to a few Roman Catholics by CWS, Fr. Lasher said, since their agency, the National Catholic Welfare Conference, is "desperate to have help." The NCWC handles more than twice as many refugees as all the other 21 government and volunteer agencies combined.

Attempts are made to have Roman Catholics affiliate with their own churches, but this does not always work out. Recently Fr. Lasher sent a group of 18 Hungarians to Greenwich, Conn., seven of whom were Roman Catholics. "They all told Mrs. Samuel Meek, an Episcopalian who is in charge of refugee resettlement work for the Greenwich Council of Churches, that they wanted to become Episcopalians," he said.

Generally speaking, Fr. Lasher does not have personal contact with the refugees until they are about to leave the camp. However, he said he had interviewed some. He has been so busy with his own work that he has never taken the time to visit the processing area through which all the Hungarians pass on arriving at Kilmer.

The Army is the host, and each refugee on arrival at the camp is assigned to quarters, given clothing, and, after a medical examination, is processed by the United States Customs and the Immigration Service. Hospital and medical care are provided if needed. Finally the new arrivals are interviewed by the United States Employment Service, which matches qualifications and needs against an inventory of available jobs and housing.

Dossiers are sent to the various agencies and Fr. Lasher said he was taking "all they will give me." These he parcels out through the dioceses if they are to go to Episcopal sponsors and others he dumps on the desks of the denominational representatives who work in the building. Although CWS has a quota system, the numbers have been so great that there has been no need to worry along that score as yet.

While 33 denominations are represented by CWS, only four function full time at Kilmer. These are the Episcopal, Presbyterian, Evangelical and Reformed, and Baptist. The

Methodist Church has a representative there one day a week.

Fr. Lasher handles 50 or more dossiers a day.

As refugees are about to leave the camp, he talks to many of them in groups, explaining where they are going, who their sponsors are, and the job opportunities. Conversation is carried on through an interpreter, although the priest said he is "learning a lot of Hungarian."

Through his interviews, Fr. Lasher has found that "not all the arrivals were freedom fighters. A lot are opportunists. A lot do not know why they left home. Many could

continued on page 26

The Rev. and Mrs. John Green drove Steve Karsai to the youth's sponsoring parish—St. Alban's of Washington.



Refugees leave CWS building at Kilmer, a beehive of activity.



Editorials

Missionary Strategy

While it is important that Christians should understand the foreign policy of their governments, it is even more important that they should grasp the missionary strategy of their Church. We have seen how foreign policy of governments can affect the work of the Church, especially as we have considered the chain of events in the Middle East which has definitely had its effect upon the missionary work of the Christian Church in this entire area. Foreign policy has also affected the work of the Church in China, Japan, the Philippines and elsewhere. The point is obvious. What is not so obvious is the general strategy of the Church which is thus affected by the policies of the nations.

At the General Convention in Honolulu, our bishops issued a pastoral letter which had a great deal to say about Christian responsibility in Asia. The words were finely fashioned and the sentiments were noble, but the ordinary layman has a right to ask, "What difference does this make in the general strategy of the Church in regard to Christian missions? What specifically are our responsibilities in Japan, in China and in the islands

of the Pacific? What are our plans for these areas? What is the overall strategy of the Church? In a word, what is the foreign policy of the Episcopal Church?"

We are aware of high-level planning, of interdenominational cooperation, of a liaison between the Episcopal Church and other branches of the Anglican Communion. But if we are to expect a generous response to our plea for missionary support, we must begin to do a better job of interpretation. We urge the National Council to try to tell the Church what our missionary strategy is and to tell it in such a way that it will be tied in with the missionary strategy of other denominations and of other branches of the Anglican Communion. Those who pay the bill should know what the program is, or their giving becomes illogical and ultimately meaningless. An old slogan says, "to know more is to care more." Men will work and pray and give to support enterprises they understand, but it is doubtful if Episcopal laymen will give the kind of support which already characterizes some of the smaller and more evangelical denominations unless they are given a greater vision and a greater understanding than at the moment they have.

The Clergy of the South

What is happening to the Church in the South may be more serious than those who pass resolutions in other parts of the country realize. It is our opinion that there are few clergy in southern parishes who question the Supreme Court's decision on ending segregation. Their congregations, on the other hand, have not seen to any really significant degree that there are deep Christian principles involved in this issue. The South does not want integration and the average layman in the Episcopal Church, unfortunately, often reflects this common point of view. We have to admit that it is seldom that he stands for his Christian principles against the tide of popular emotion and unreason. This is really the saddest part of the whole picture. It presents the honest priest with a terrifying dilemma. It offers the unworthy further opportunities to demonstrate their unworthiness.

What are the choices presented to the clergy of the South? One is to take a bold and uncompromising stand and thus to lose both influence and possibly one's job. On the other hand a priest may compromise and accept the situation without protest and without comment. We believe that there is a third way which avoids either of these extremes.

The bold and uncompromising stand looks heroic—indeed, in some cases, may even be heroic. But what is usually accomplished? The priest loses contact with his

people, communications break down, and finally in frustration he moves away, leaving the congregation split and unchanged. He may be replaced by a man of small social vision and with a limited conscience in these matters. The congregation remains where it was in its social thinking and no good has been achieved.

This picture becomes even worse when the clergy refuse entirely to face the situation, when they simply say nothing. In this case we have one more demonstration of the Church's willingness to accept the world's standard without question. But by refusing to speak out on such a vital moral issue, the Church easily loses the right to speak out on any moral issue. And the result? The Church presents to the world a picture of "the Conservative Party at prayer".

The situation in the South, however, is not as dark as these words would indicate. Along the road there are signs of progress which are encouraging. Many of the clergy have felt that their first duty is to remain with their people to try to understand their point of view, to try slowly to interpret the Christian implications of all our social decisions. This has called for patience and restraint. Many of our clergy have refused to seek martyrdom for martyrdom's sake, but have tried to lead their people slowly, to save their heroic acts for the really big issues and in each situation to try to show sympathy and understanding. They realize that it is not easy to change a social pattern which has become frozen into the life of a whole section of the country. There are

many in the South who have struggled for better racial understanding through many long years. Many of these are loyal laymen. These high-minded people could easily be driven into reaction if they are pressed too far. The faithful priest knows that these good sentiments must be nurtured and encouraged. In his teaching he has tried to stress the basic moral issues and to lead his people to a place where they will consider for themselves the Christian implications in all social decisions.

The clergy have found, furthermore, that when they act together their corporate voice is often heard, respected and heeded. In Virginia, for example, they have found that it is possible to speak out against the evasive tactics of politicians determined to circumvent the Supreme Court's decision without losing contact with their congregations. It is true that they have been severely criticized in the press, but by and large they have retained the respect of their people.

In some cases the clergy have had to stand alone, as in Mansfield, Tex., for example, where a priest of our Church tried to appeal to a mob, and in Tuscaloosa where another of our priests may have saved the life of Autherine Lucy, the Negro student seeking admission to the University of Alabama.

We repeat that by and large what is really needed is sympathy and understanding. Beyond that, the clergy must have a realization that social change of such magnitude as is demanded by the Supreme Court's decision cannot be accomplished overnight. This means that they have to recognize that there is room for legitimate differences of opinion on even such basic matters, and that it is more important to get over to their people the fundamental elements of Christian social ethics than to make pronouncements on specific issues in relation to which they may be just as fallible as their laymen.

And it is to be hoped that the rest of the country will do a little more praying and a little less passing of resolutions during these difficult days. Many of our southern clergy have already demonstrated their willingness to stand up and be counted when it costs to do so. They deserve the prayers and the support of the entire Church.

American Responsibility

It is encouraging to see signs that the American government is beginning to reverse what seemed to be a policy of returning to isolationism. It is this policy which many serious students of foreign affairs felt was largely responsible for the tragic sequence of events in Suez and Hungary. This policy, in the words of the Director of the University of Chicago's Center for the

Study of American Foreign Policy, holds that "domestic policies are more important than foreign policy; that alliances, especially with European nations, are an expensive nuisance; that a great nation does not need to fuse its power organically with its diplomacy, and can afford to oscillate between the extremes of indiscriminate abstention and indiscriminate violence, that the use of force can be minimized if not altogether avoided by the unilateral renunciation of its use, and that foreign policy must be judged not by the interests at stake and the power available for their support, but rather in terms of some abstract principle, such as resort to violence or violation of treaty obligations." If this policy of isolation had continued and developed into a full-scale withdrawal from world history, we would have been left with only two alternatives. One would be to retreat into a little island where we could imagine ourselves secure from foreign invasion, or, on the other hand, to resort to sudden irrational violence such as, on a small scale, France and Britain did in Egypt.

We are glad to learn that the President is determined to prevent Soviet penetration into the Middle East. He has asked for stand-by authority to use force if that becomes necessary, and for funds with which to provide economic aid to bolster up the sagging economy of these Middle Eastern nations. Perhaps we shall hear some more of the platitudes which have seemed to make our policy so nebulous in the past. On the face of it, however, this looks like a new Middle East policy or at least a state of mind indicating a new firmness and a new determination to fill the power vacuum in this area. It indicates that we realize that we cannot leave our foreign policy entirely in the hands of the United Nations where it could be subject to a Soviet veto. It seems to be a recognition that we may have contributed to the power vacuum in the Middle East and that it is not in our interest at all to cooperate with Egypt and the Soviet Union in the destruction of British and French power in this area unless we are willing to substitute effective power of our own for that of Great Britain and France. What we are saying, or so it seems, is that we shall see to it that Russia does not fill this vacuum. Charles Malik of the Lebanon has warned us that such a vacuum cannot remain unfilled for long. The ultimate settlement of the great issues in the Middle East, such as the Suez Canal, the Arab-Israeli dispute, and Cyprus, will take time. But time is running out and America must be prepared for any eventuality. It is encouraging to see indications that at long last we are willing to take effective action commensurate with the great responsibility which is placed in our hands. We shall wait and see, but beyond that we shall pray for strength and for justice and for moral stability in our international policy.

Realism, Romans, and Religiosity

By Malcolm Boyd

Baby Doll, Elia Kazan's burning film treatment of Tennessee Williams' erotic story, has raised the whole issue of Roman Catholic censorship. *Baby Doll* is one of the few films in history to be condemned by the Roman Catholic Legion of Decency and, at the same time, receive the motion picture production seal of approval. Carroll Baker gives one of the best performances by an actress in a decade. The film is honest, fresh, arresting, controversial, and unmistakably bears the mark of artistic integrity. One is grateful for this kind of unabashedly honest picture of seamy life, in contrast with the sentimental, dishonest drivel so often given us which mirrors a kind of life no one can really identify anywhere in experience.

The makers of this film have been accused of everything from un-Americanism to pornography. Actually, they have turned out a superior motion picture for adults. It is a film that pioneers new Hollywood territory in terms of realism and adherence to integrity in the development of theme material. *Baby Doll* derives its basic energy from sexual energy, its basic drive from sexual drive. Its sexuality is indigenous in a theme that is completely honest in its development. It is not like the cream puff, dishonestly comic-strip-character sex of *The Ten Commandments* and the burlesqued, unfunnily distorted sex shown us in *The Opposite Sex*. *Baby Doll* also uses such utterly frank terms of human reference as 'dago' and 'wop' and 'nigger'. This must be commended, for it mirrors truly a cancerous disease of American life which cannot be healed until it is diagnosed. The first step in diagnosis, one imagines, is in stating honestly the facts.

Roman Catholic pressure, which was also turned, just prior to Christmas, against the WGN-TV showing in Chicago of *Martin Luther*, was turned in full force against *Baby Doll*. The film points toward a seemingly necessary development in Hollywood, which will force a non-hypocritical reexamination of the motion picture code as well as a shift toward realism on the Hollywood screen. This does not mean only realism in technique, but realism in mirroring life and, therefore, showing it honestly as it is, where and how it is being experienced. One hopes that

Baby Doll will not, ironically, bring about a period of reaction which might temporarily defeat the very trend it represents. Rather needless to say, it is recommended for adults only.

On the subject of realism, *La Strada*, the Italian film just being shown now in the U. S., ranks with the finest pictures of all time. Fellini has molded it in the neo-realist style, and one sees on film poetic



Baby Doll: Life's seamy side

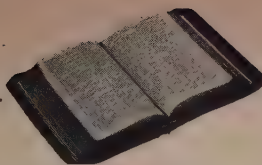
expression of life. Its concluding scene is devastating in its mirroring of the deepest human feeling, and the film makes no concession to compromise, happy-ending or even stoicism.

To be commended is the new Hal Wallis production, *The Rainmaker*. It offers us the portrayal by Katharine Hepburn of a woman who is awakened to self-acceptance and love, and who chooses, in a moment of dread dilemma, an earthy, matter-of-fact 'sensible' way of life over the proposal of fantasy.

Meaningful, relatively honest expressions of genuine religious experience are welcomed when offered up to us by the mass media, or any other way, despite the obvious dangers of exploitation, romanticization, self-righteousness and making religion pay off in dollars and cents. The idea of dramatizing clergy lives on a TV series is neither the best in all the world

nor the worst; it offers possibilities in the realm of evangelism, and it also suggests serious problems. *Crossroads* is apparently a quite successful commercial TV series. It operates on the straight Catholic-Protestant-Jew formula as, undoubtedly, such a mass media series is rather under pressure to do. The programs in the series seem to have definite inspirational appeal to many viewers. Yet one is concerned by the categorized portrayals. The priest-minister-rabbi figure is, generally, an extremely good-looking man portrayed on TV by a name personality. Clergy children seem to come right out of the pages of *Ladies' Home Journal*. They are superbly well-mannered and even seem to be the paragons of child-like virtue that clergymen's children so frequently are not. Sadly, there are as many Jane Witherses as Shirley Temples in rectory gardens. The wives of clerical families, in this series, obviously graduated from Hollywood High School and, on a modest budget and with great faith, are turned out in complexions and gowns which might put a professional modeling bureau out of business.

One does not wish to be facetious. But the series, in little ways and big, seems to lack the realism we have been discussing and to have fallen into a mire of computed, sentimental religiosity. Surely, this kind of identification of the Church with strictly conformist patterns as followed by the average American does not bring people to the Church, as acknowledged sinners, seeking not empty coffee-hour brittleness but coffee-hour relatedness growing out of essential relatedness in the Word of God and the Blood of the chalice. One does not care for romanticization and superficial glorification of the clergy in an age and a society which have already outrageously relegated the priest-minister-rabbi to upper-middle-class prestige status, with scores of success symbols but without acknowledging the deep, essential realism of service stemming from Church-bestowed function. There is a lively, difficult and promising tension between realism and religiosity, and the new films, TV and radio shows, songs, publications and novels of this New Year will tend to reflect this, if we are aware of where and how to look.



Series on Bible Doctrine No. 12

Man's Hope For A Redeemer

A Continuing Bible Study by Robert C. Dentan

Numbers 24:15-19; Psalm 2; Psalm 72; Isaiah 42:1-4; Micah 5:2; Daniel 7:13-14; Matthew 2:1-11

It is natural that men should hope not only for redemption, but for a Redeemer. The word redemption suggests an impersonal process, but man is a person and his personality is the most important quality he possesses, the thing which makes him closer to God than any other creature. So it seems only right that deliverance should come to him through the activity of a Person rather than through some abstract and impersonal arrangement such as a new set of laws. The conviction that God would send such a personal Redeemer at the proper time was one of the foundation-stones of the fully-developed faith of ancient Israel; the declaration that He has sent Him is the first principle of the distinctive theology of the New Israel.

It is not certain just when faith in a future Redeemer arose in Israel, although it can hardly have been before the time of the Hebrew monarchy, since the Redeemer was ordinarily pictured as a king. Many passages in the Old Testament, which originally referred in somewhat fulsome terms to a reigning monarch, were later interpreted to refer to the future King. It is hard in some cases to distinguish these passages from those which are genuinely "messianic," but the distinction is not really important, since all such scripture eventually became a vehicle for expressing Israel's God-given faith in the coming of a personal Deliverer.

One of the oldest passages of this kind is contained in the Book of Numbers, 24:15-19. Almost certainly this passage, which is placed on the lips of the heathen prophet Baalam in the days just before Israel's conquest of Canaan, was intended as a flattering reference to King David and was written by one of his court poets, but with the eclipse of the Davidic Empire and the degradation of his dynasty the words were hopefully transferred to that figure of the future who would one day arise as "a star out of Jacob" (v.17) and deliver Israel from bondage. It is known that this passage sustained the Jews during some of the darkest days of their later history.

Israel's hymns, also, naturally gave expression to the messianic faith, though here again we meet the phenomenon of songs originally composed to glorify a contemporary, secular ruler being adapted in later days to celebrate the power and dignity of the future Redeemer. Psalm 2, one of the most frequently quoted of the so-called messianic psalms, is a good example of the way in which older materials were re-used in this way. Composed to celebrate the coronation of a new ruler by the promise of victory over all who attempted to oppose him, it was later used, somewhat incongruously to Christian ears, to prophesy the purely spiritual victories of the Messiah (as in Acts 13:33).

A more attractive picture, both of the reigning monarch and the future Deliverer, is found in Psalm 72, where the function of a king is said to be that of establishing peace and prosperity for his people and of bringing justice to the oppressed. It is strange that this pleasing portrait of the Deliverer is nowhere quoted in the New Testament as a prophecy of the Christ.

In our previous study we have already examined most of the original specifically messianic passages of the Old Testament (such as Isa. 11 and 33:17ff). We need add to our list here only Mic. 5:2, which declares that the Redeemer will, like David, come from Bethlehem and will be a member of the age-old Davidic family.

The image of the king, however, is not the only one under which men conceived the figure of the future Redeemer. Two others are especially important, since they show how varied the portrait might be. One is that of the "suffering servant," an entirely non-royal figure who, as we have already seen, is found in certain passages of Second Isaiah, such as 42:1-4. Here the Deliverer—perhaps originally merely the nation of Israel—is represented as a gentle, kindly and courageous prophet.

The third image is that found in a mysterious chapter of the Book of Daniel (7:13-14) which tells how, in the latter days, God will judge the earth (v. 9f) and destroy the kingdom of evil (11f). Finally, it is said, there will come "one like

continued on page 32

Schools

NORTH EAST

THE FORMAN SCHOOLS



FOR BOYS FOR GIRLS
Emphasizing character and a sound education

NORFOLK ROAD, LITCHFIELD, CONNECTICUT

EAST

THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on a 1,500 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

—DeVEAUX SCHOOL—

Niagara Falls New York

Founded 1853
A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool is under construction this year. Scholarships available. Grade 7-12. For information address Box "B".

Morison Brigham, M.A., Headmaster
The Rt. Rev. Lauriston L. Scaife, D.D.
Pres. Board of Trustees

ST. THOMAS CHOIR SCHOOL

The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, announces that its enrollment is complete. BOYS OF GOOD VOICE ARE INVITED TO APPLY NOW FOR FALL '56. Grades 5-8. High academic standards. Excellent music training. Endowed. Nominal fee.

William Self Robert H. Porter, S.T.B.
Chairmaster Headmaster

123 West 55th Street, New York 19, New York

Marjorie Webster
JUNIOR COLLEGE

• Balanced academic and career program. Beautiful 15-acre campus. Cultural opportunities of the Nation's Capital. Accredited two-year terminal and transfer courses. A.A. degree. Liberal Arts; Physical Education; Kindergarten; Secretarial; Medical Secretarial; Speech; Dramatics, Radio and TV; Music; Fine and Commercial Art; Merchandising. Varied social program. All sports. Indoor pool, gym. Catalog. Box E, Rock Creek Park Estates, Washington 12, D. C.

ST. PETER'S SCHOOL Boys, grades 8-12.
general courses. Recent graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, dramatics. Sports program. New gym. 80-acre campus. Summer School. Catalog.

Frank E. Leeming, Hdm., Peekskill, N. Y.

SOUTH CENTRAL

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box E Vicksburg, Miss.

Schools

SOUTH

THE PATTERSON SCHOOL for BOYS



Accredited Church School on 1300 acre estate. Grades 7-12. Small classes, guidance program, remedial reading. Gymnasium, sports, outdoor swimming pool. For catalog and "Happy Valley" folder write:

George F. Wiese, Box E

Legerwood Station, Lenoir, N. C.

College Preparatory—Character Building

ST. AUGUSTINE'S COLLEGE

1867 Raleigh, N. C. 1955

Accredited Four-Year Courses in Fine Arts, Natural Sciences, Social Sciences, Business, Health and Physical Education, Teacher Training, Pre-Theological, Pre-Medical, Pre-Social Work, and Pre-Legal.

JAMES A. BOYER, Acting President

ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years preparatory work.

Members of the Southern Association for over twenty years.

All courses in Art, Expression and Music included in one general fee.

Richard G. Stone, President

THE SEWANEEN MILITARY ACADEMY

A division of the University of the South

An Episcopal School
ROTC Honor School
Benwood Scholarships

A College Prep School
On a College Campus
On a Mountain Top

Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool, 90th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

VOORHEES School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

NORTH CENTRAL

St. John's

MILITARY SCHOOL

Salina, Kansas
Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

COL. R. L. CLEM, Rector

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 88 acres on Lake Geneva, 75 miles from Chicago, 58 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Summer camp. Write for catalogs. 152 South Lake Shore Road, Lake Geneva, Wisconsin

Doorstep to Freedom

continued from page 21

not stand the conditions of their country and saw the opportunity to get out."

The primary cause of the exodus was "a perfectly terrible life," he said. Hunger does not seem to have played a role, since practically all of the refugees "seem to be quite well fed."

One main cause of the confusion at CWS headquarters are the "sponsors with good intentions who are willing to work through established channels in every other endeavor. Here they want to come in unannounced and expect all privileges," he said.

Sponsors vary in the services they provide for the refugees. St. Thomas' Church in New Haven, of which the Rev. William Robbins is rector, has what Fr. Lasher considers the ideal set-up. In addition to housing, refugees are given English, geography and finance lessons, and there is a personnel man who finds jobs for them. "Greenwich is doing the same thing," he added.

And an Episcopal Church—St. Luke's of Montclair, N. J.—has sponsored the largest family placed anywhere by CWS—a family of eight members. This is even a greater service than the number indicates because, in addition to a middle-aged couple with three children, there are grandparents pushing 80 and an aunt 83. Provisions for old people are the hardest to secure because it usually means the sponsors have to underwrite their living costs indefinitely.

In cases such as these, another Episcopal priest frequently gives a helping hand. He is the Rev. John Green, chaplain with the City Mission Society of the Diocese of Newark. While Kilmer is within the bounds of the New Jersey diocese, Newark is nearby and Mr. Green finds he is spending more and more time at the camp as the refugee program advances.

Typical of anyone connected with the program was the unexpected service he was able to perform one snowy afternoon this winter when he visited the camp to make the final arrangements for a Hungarian man to meet his sponsor.

Mr. Green and his wife had stopped at Kilmer enroute to Washington. Mrs. McGrath enlisted their services for a young man who was nervous and apprehensive about traveling alone to Washington to meet his sponsor, St. Alban's parish.

Mr. Green met Steve Karsai, and, with the aid of Mrs. Brent, offered to drive him to his destination. The 20-year-old electrician was greatly relieved, and in response to questions told how he had left his home in Mezotur, about 150 kilometers from Budapest. His boss already had been taken into custody by the Russians and told he would be sent to Siberia. Karsai's home had been searched several times and

his brother was jailed for three days because he was a pilot, the youth said. He had to leave Hungary alone, but was fortunate to secure train transportation for all of the trip except the last 14 kilometers, which he walked.

This story was different from that of Dr. Laszlo Nemethy, 38, a Budapest lawyer whom Mr. Green sought for a parishioner of Christ Church, Short Hills, N. J. A member of the Revolutionary Council, Nemethy had the choice between fleeing or being shot. He chose the former, but he had to leave without his wife and two-year-old daughter. Nemethy, who holds a Ph.D. degree, in addition to practicing law, wrote for a trade paper in Budapest. He is a member of the Reformed Church, of which his father-in-law is a pastor.

He left Budapest Nov. 12 by car but had to walk the last 45 kilometers to freedom. He arrived in this country Dec. 15 and three days later at Kilmer, where he stayed until his new horizon opened for him in Short Hills on Dec. 29.

These are just two examples of divergence in the type of cases handled, not only for Episcopal sponsors, but all others who work through CWS. One is a young man, skilled in a field where he can be employed even before he learns English. The other, a man whose suffering already has made him look older than he is, must learn English thoroughly before he has any chance to practice either of his professions—law or writing. While these two men happened to be alone, their situations are similar, with slight variations, to those of other men with dependents.

These cases also point out clearly that, despite confusion, CWS does aid many less fortunate from across the seas. And the Episcopal Church, solely with the purpose of feeding the hungry and clothing the naked, has provided the services of a young priest who quietly goes about cutting red tape that these refugees may be enabled to help themselves.

At present, refugees are arriving so rapidly that those without friends or relatives to sponsor their resettlement are being assigned to communities in groups, rather than individually. Episcopal churches interested in sponsoring refugees have been asked to submit their offers jointly, through diocesan resettlement committees, so that groups may be assigned to them. In communities with active Councils of Churches, Episcopal churches have been asked to submit sponsorship offers jointly with other churches, for the same kind of group assignment.

As clergy coordinator for the CWS team, Fr. Lasher's main function is to explain this method of resettlement to clergy of Hungarian-American churches who have been coming directly to Kilmer with pledges of immediate sponsorship and

continued on page 32

Give the Children A Chance!

By Marion Kelleran



TEACHERS, both trained and untrained, using all kinds of class materials, sometimes have courage to submit themselves to the discipline of tape-recording their sessions. They almost always have the same initial reaction to the playback. "I never knew how much I talked," they say in surprise. "The children could scarcely get a word in edgewise. Sometimes I even interrupted a child who was trying to say something. I talk too much!"

This comment shows that this teacher has an idea of the word "teach" which is somewhat different from another current one. We still have teachers who feel that "telling" and "teaching" are synonyms. They are not entirely so. There is no question that the teacher has something to be conveyed to the children; it goes without saying that the teacher knows more than the students do about the subject being taught. It is also axiomatic that the teacher is alert to the most effective way to help her students get hold of the particular subject matter at hand. Telling them may not be the method.

This means that every teacher will use a variety of methods and approaches. It also means that methods suitable for one age group will be discarded by teachers of another. With a first grade class it is not easy to carry on a consecutive discussion more than a couple of minutes in length. Crayons are beneath the dignity of junior-highs. Our teachers are not likely to make these mistakes. But in between these grades there are certainly years where we tend to overemphasize one method of teaching, that of telling. We may call it discussion, or question-and-answer, but the inexorable tape judges us: we do the discussing and the answering, and we do not like questions. As one teacher wails: "Whenever I stop talking, they begin discussing their problems."

Now there is nothing new, much less

progressive, about the idea of helping children to think through a subject, and our own experience tells us that we learn best when we have asked the question which is being answered. There are other reasons for helping children to talk. One is that the words we use in teaching religion often have meanings in the children's minds quite different from those we are using, and the connections are likely to be difficult unless we know the meanings they bring. There is also the indubitable fact that people do not learn what we tell them, but what they make out of what we tell them, and the factor of distortion is large. We know that some of our vocabulary is quite new to them, and listening to them will help us to know whether they are making it their own. And, above all, though this teacher is only 30 years old, she knows that these children are living in a different world from the one in which she grew up. What are the ideas and the realities of that world? How can she know except by hearing, and how can she hear except by listening?

Now there are a number of skills which this teacher can learn, designed to help her stop talking and help the children start listening and talking to her and to each other. These techniques are important, and in the next issue I shall deal with them. But techniques or skills or tools or gimmicks, whatever we wish to call them, are used to carry out our purposes, and ought to fit them. I'd like to suggest why I think it is important for teachers to want to help their children respond to that which is being taught. The reasons are not educational as such. They have to do with religion, and with what the Christian faith is.

Ours is a revealed religion. We do not make it up. God has revealed himself in endless ways, over the years, and supreme-

continued on page 33



ALASKA

6th Cruise

especially for
Episcopalians,
July 18-Aug. 7.

For free, illustrated folder "Alaska," please write Mr. M. R. Johnson, Episcopal-Alaska Tour, care Northern Pacific Ry., St. Paul 1, Minn.

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

The Rev. Franklin Joiner, D.D.,
Superior-General

For further information address

The Secretary-General

GUILD OF ALL SOULS

32 Tenmore Road, Haverford, Penna.

Schools

WEST

THE BISHOP'S SCHOOL LA JOLLA, CALIFORNIA

A Resident and Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY

President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.

Headmistress



Schools of Nursing

The CHURCH HOME AND HOSPITAL

SCHOOL OF NURSING Baltimore 31, Maryland

A three year accredited course of nursing. Class enters August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

CHRIST HOSPITAL SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact

DIRECTOR OF NURSES

GOWNS
 •Pulpit and Choir•
Headquarters for RELIGIOUS SUPPLIES



Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods

National
 CATALOG ON REQUEST
 CHURCH GOODS
 SUPPLY COMPANY
 831 • 23 ARCH STREET, PHILADELPHIA, PA.



CHALICES

Finest Designs and Quality

Send for

illustrated book No. ECNIC
F. OSBORNE & CO., LTD.

117 Gower Street

LONDON W-C-1 ENGLAND

CHURCH CANDLES

Beeswax
 Candles
 Vesper Lights
 Sanctuary Lights
 and Lamps
 Votive Lights



Write for
 price list and
 illustrated folder

**WILL & BAUMER
 CANDLE CO., INC.**
 Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

CONFRATERNITY

OF THE BLESSED SACRAMENT

A Devotional Society of clergy and laity
 throughout the Anglican Communion to
 work and pray for Greater Honor to Our
 Lord present in the Blessed Sacrament of
 His Body and Blood. . . . *founded 1862*
for further information address

The Rev. William R. Wetherell, Sec.-Gen.
 438 Valley Street, Orange, N. J.

Enroll Now For
SUMMER
CAMP

NORTH EAST

EPISCOPALIANS

will be glad to know about

HIRAM BLAKE CAMP

Penobscot Bay

Cape Rosier, Maine

A recreational vacation cottage resort on the
 American Plan. Sea bathing, fishing, boating.
 Comfortable and economical. Good Maine food.
 Sunday Eucharist (Resident Priest—Manager).
 Open June 29 through Labor Day. Individuals
 or family groups. *Send for descriptive literature.*

EAST

EAGLE'S NEST FARM

(Episcopal Diocese of Newark)

Girls' Camp—June 22nd to July 27th, **Boys' Camp**—
 July 29th to August 30th. **Brownies** (Boys and Girls,
 age 6 1/2 to 8 incl.) June 29th to August 17th.
Fees—Boys' & Girls' Camps, \$30. per week, less by
 season. Brownies, \$35. per week, less by season.

For information write: Dir., Canon Leslie,

Room 32, 24 Rector St., Newark 2, N. J.
 Or telephone Market 2-4306.

TAPAWINGO FARM CAMP

Sunnyside Lake
 Gouldsboro, Pa.

Over 200 acres on summit of Pocono Mts. 2200' alt.
 Coed, 3-16 yrs. Enr. 90. Fee \$450. Excellent riding &
 farm program. Outpost camp for overnight trips; land
 & water sports, baseball, crafts, music. Wee campers
 have own cottage & dining room.

Mr. and Mrs. E. H. Norton, Directors, Gouldsboro, Pa.



**Reinhold Niebuhr
 writes about**

Morals And International Politics

THE CRISES in Egypt and Hungary and the evident desire of good people to find a right or "moral" solution for the issues raises the problem of the precarious relation between moral ideals and international politics, and of all politics for that matter. This does not mean that there are no questions of right and wrong in politics. There are always moral questions and they are the most important.

The reason right and wrong can not be defined so easily is because two or three moral values and loyalties come into conflict in a political decision, so that our decision in a particular instance usually depends upon historical contingencies which are not anticipated in any statement of Christian or moral principles.

Let us use, as an illustration of the moral perplexity in international politics, the opinions of two eminent men, Walter Lippman, the noted columnist, and Senator Humphrey of Minnesota. Walter Lippman, who did not agree with the Administration, declared that the Egyptian problem could not be solved until we detected the "moral issue" in the crisis. This issue, said Mr. Lippman, was that the Egyptian dictator was a covert aggressor before the overt aggression of Britain and France. Many of us would agree with Lippman and regret that both the Administration and the American public did not recognize this important fact. But we must not deny that those who did not agree with us followed other moral principles and values, particularly their sense of loyalty to the United Nations charter.

Senator Humphrey of Minnesota also did not agree with the Administration, but, when asked whether the bitterness toward us in Britain and France would abate, he declared that it would abate, once our allies recognized that we were acting in obedience to "moral principles". He saw these principles in terms of loyalty to the United Nations. But the British and French criticized us precisely because they thought we were at once loyal to the United Nations, while we destroyed its real authority by putting it under the dominance of the Russian-Arab-Asian bloc. They felt our action to be disloyal to the Western Alliance which had been holding the fort against communism; and we felt their actions to be disloyal to us, who were trying to establish contact with the uncommitted world of Asia and Africa.

These appeals to moral principles in international affairs could be duplicated in all the complex issues of domestic politics. The fact that honest men should see the hierarchy of moral values and principles in a different order according to their different perspectives must not discourage us from honestly seeking to do what is right. But it ought to dissuade us from all self-righteous assumptions that we alone are truly moral. The late Justice Oliver Wendell Holmes used to say, "People are always extolling the man of principles; but I think the superior man is the one who knows that he must find his way in the maze of principles."

The Angel of the North Star

by Betsy Tupman Deekens

Paradise, say the cynics, is not on this earth. But there are some clergy who will be glad to preach a sermon to the contrary. Paradise, they'll tell you, is something akin to "The North Star." And the head angel is "Doc North."

Every minister who has been there comes away bursting to tell his fellow clergy the good news: There's a place in Castine, Maine, where you can go to rest or recuperate from an illness, eat all the home-cooked food you want, read books, play golf, go hiking, watch television or just plain sit in front of a roaring fire which harmonizes with the sea outside the window.

You can stay as long as you feel the need. And here's great news, particularly for a family man: The only cost is railroad fare to Bangor. Dr. North meets the train and from then on you're her guest.

Since the end of World War II, Alice M. North, M.D., has made her home, "North Star," available to convalescing clergymen. But, she hastens to add, "I'm glad to have those who are tired, and need a rest, whether they are ill or not!" She can accommodate five at a time.

The story really begins, though, back in Mt. Airy, a suburb of Philadelphia, where a young girl dreamed big dreams of her future. Her mother was an active participant in the work of the Episcopal Church. For several years she was diocesan treasurer of the United Thank Offering. But Alice North had other ideas about serving the Church:

"I wanted to go to Alaska as a medical missionary and studied medicine with that in view (at Temple Medical College, Philadelphia). I also took post-graduate surgical work for the same reason, and was assistant surgeon for four years."

When the time was right, however, for her to go to Alaska, the circumstances were not. And as often happens, when one dream doesn't come true, a better one does.

After her parents died, Dr. North founded a free clinic for men, women and children of New York City's Lower East Side in the parish house of All Saints' Church.

"This was to have been my life work, and I devoted myself entirely to it for about five years," she explained. "When the second World War came along, I felt I must do some work for the war effort. So I converted this ("The North Star," then a summer home) into a year-round convalescent home for the Royal Navy boys."

During a four-year period she cared for 127. Her living room is filled with their pictures. Many of them she visited after the war. A citation from King George VI hangs on the wall. For her service, she was made an honorary officer of the civil division of the Order of the British Empire.

After the war, Dr. North fully expected to return to New York and her clinic, but several clergymen pointed out the need for a place where clergy could go for rest and recuperation. As a result, Dr. North has dedicated herself to serving the Church by helping the clergy. An inheritance helps make it possible.

At first, "The North Star" was open to Episcopal clergy only. Then, since the house was not always full, Dr. North invited clergy of all denominations. At present, it is again open only to Episcopal clergy.

Dr. North does all the housework and cooking. She grows all her own vegetables and puts up both fruits and vegetables as preserves. Careful attention is given patients who require special diets. Since she is licensed to practice medicine in Pennsylvania, New York and Maine, she is more than capable of providing the care a convalescent needs. Her only assistance comes from a faithful gardener, Leon, who has been with her for eight years.

"The North Star" overlooking Penobscot Bay



Dr. North and friends, Lucky and Star



For all who
face death or
bereavement—
an unforgettable
true story

of faith in action

Through Troubled Waters

One Family's Experience
With Sorrow

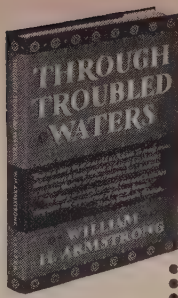
By WILLIAM H.
ARMSTRONG

"In terms of the face of nature and of courageous human response to suffering, integrated in a Christian view of Man and Creation, William H. Armstrong has shown us how to accept the death of a beloved person. This brief, poignant, eloquent story of how he and his small children met the loss of wife and mother speaks to all sorts and conditions of men."—EDMUND FULLER

"The writing is outstanding, and all in all it is the sort of book that I will want to reread; its meaning is not confined to those who have recently suffered a bereavement. Indeed, one of the strongest things I get from it is the sense of the splendor of everyday life and its inexhaustible depths as well as the eternal splendor which lies beyond."—CHAD WALSH

At all bookstores \$2.00

HARPER & BROTHERS, N. Y. 16



Book Reviews

by Edmund Fuller

The United States lags behind England in making use of Christian drama for its devotional and educational, as well as artistic, values. There are signs of a stirring in this country, most notably the extensive experimental course in all aspects of religious drama which has been launched this year at Union Theological Seminary, in N. Y.

Now Seabury Press offers a fine book which is a contribution to the cause.

GREAT CHRISTIAN PLAYS. Ed. by Theodore M. Switz and Robert A. Johnston. Seabury. 306 pp. \$7.50.

The book contains three medieval "miracle" or "mystery" plays: the Brome *Abraham and Isaac*, the York *Resurrection*, and the Digby *Conversion of St. Paul*. There are two morality plays: *Everyman*, and the German *Totentanz*. In addition, there are four selected choral readings.

All these fine materials are accompanied by production data, advice for director and actors, and even sketches for costumes. The full texts of the plays are given, but shortened acting versions are indicated. It is a fine book for private reading, but in particular, one would hope, to stimulate parish productions.

THE BIBLE AS HISTORY; A Confirmation of the Book of Books. By Werner Keller. Morrow. 452 pp. \$5.95.

Here is a fine book which it is gratifying to see receive prominent review space and every sign of wide popular acceptance. It reminds me of the similar response accorded to C. W. Ceram's *Gods, Graves & Scholars*, several years ago.

It is hardly necessary to sell the basic idea of the book in these pages. Divided into two sections, "Digging up the O. T.," and the N. T., it is a narrative survey, for the lay reader, of the whole exciting story of biblical archaeology. The handsome book is lavishly illustrated with photographs, drawings and maps. In style it is greatly readable, sometimes anecdotal. Keller is a German scholar. The work is translated by William Neil, a scholar in his own right. It has had some criticism from specialists, and a few have suggested that Keller marshals his data to suit his thesis. But whatever shortcomings the book may have, it is a valuable contribution to popular Bible study.

RAND McNALLY BIBLE ATLAS. By Emil G. Kraeling. Rand McNally. 485 pp. 7 x 10. \$8.95.

New or revised Bible atlases appear to be proliferating. The present one, let it be said, is a valuable item of biblical reference. It has a substantial text, in ancient history, 40 pages of color maps, 300 photos, and line drawings and sketch maps. Taken by itself, it is worth recommending.

However, recently I reviewed the Westminster and Nelson atlases. I think it is an obligation to my readers to say that I would put both of these (the former at \$7.50, the latter at \$15.00) ahead of the McNally volume. The present one possibly has the most text, but in pictorial richness and layout, and in the size of the maps, the larger formats of the others are a marked advantage. The buyer must choose. We are fortunate to have several such excellent ones available.

Now I turn to the latest item in Westminster's Library of Christian Classics.

A SCHOLASTIC MISCELLANY: ANSELM TO OCKHAM. Ed. by Eugene R. Fairweather. Westminster Press. 457 pp. \$5.00.

In the sequence of the series this is Vol. X. Dr. Fairweather provides a fine General Introduction on "The Intellectual Achievement of Medieval Christendom" which places the total contribution of the "schoolmen" in its historical-theological context. The editorial content of this volume is influenced by the fact that it precedes in sequence the volume devoted to Aquinas, the greatest of the scholastic theologians.

Anselm of Canterbury is accorded roughly a third of the space, and appended to him are a few pages of Eadmer. There follows a group of eleven 12th-Century theologians, including Peter Abailard, Peter Lombard, and Stephen Langton. The final section, 13th-Century and later, concludes with Duns Scotus and Ockham. All the excerpts after Anselm are relatively brief. Notes and interpretive material accompany all sections.

A HISTORY OF EDUCATION IN ANTIQUITY. By H. I. Marrow. Transl. by George Lamb. Sheed & Ward. 466 pp.

Here is a book in which the Christian scholar and educator is bound to be in-

erested. Part I pursues "The Origins of Classical Education from Homer to Socrates"; Part II, "Classical Education in the Hellenistic Age," and Part III, "Classical Education and Rome." The final three chapters of this latter section deal with "Christianity and Classical Education," "Appearance of Christian Schools of the Medieval Type," and "The End of the School of Antiquity," carrying us up through Byzantine education, the monastic schools, to the eve of the Carolingian Renaissance. The study is massively thorough and richly annotated.

I bring forward, for pondering, one of M. Marrou's statements: "Education is not an element that can be detached from one civilization and borrowed by another. It is the concentrated epitome of a culture and as such it is inseparable from the form of that culture, and perishes with it."

THIS HALLOWED GROUND. By Bruce Catton. Doubleday. 437 pp. \$5.95.

It is quite possible that the Pulitzer-prize-winning Mr. Catton is the most distinguished of practicing writers on the subject of the Civil War. The present book, one of the Mainstream of America Series, tells the story of the Union side of the war (Clifford Dowdey's *The Land They Fought For* is the companion book, from the Southern perspective). *This Hallowed Ground* is Catton at his best, which means fine work.

DIAMOND. By Emily Hahn. Doubleday. 314 pp. \$3.95.

These columns carry reports of many books concerned with South Africa. Miss Hahn's represents an unusual aspect of the subject and is both fascinating in subject and skilful in its reportorial style. In its bearing upon South Africa, it sketches for us the history and present status of that exotic and fabulous product which is part of the vast wealth of the continent and is a part of the backdrop for the drama of racial encounters acted out there. Miss Hahn pursues the many facets of the diamond industry all over the world, however, in a fine combination of tale-telling and social history.

THE BIG BLOWUP. By Betty Goodwin Spencer. Caxton. 286 pp. \$5.00.

Both those fascinated with the drama of fire and those concerned with conservation should like this account of the greatest forest fire in recorded history. Beginning about August 20, 1910, a chain of some three thousand fires was linked by hurricane winds; 3,000,000 acres burned in about 48 hours, including cities and towns, in paths leading across Washington, Idaho and Montana. It is quite an American drama. I could only wish a more creative writer had handled it.

Available NOW . . .

A penetrating study by a leading sociologist calling for a way from "sex anarchy to a sane sex order"

THE AMERICAN SEX REVOLUTION

Pitirim Sorokin

"... sexualization of human beings has about reached its saturation point."

\$3.50

from the same library

The widest and wisest criticism yet to appear.

TOYNBEE AND HISTORY

edited by
M. F. Ashley Montagu

\$5.00

A witty debate ably edited by M. F. Ashley Montagu.

MARRIAGE: PAST AND PRESENT

Robert Briffault
and
Bronislaw Malinowski

Three books for man's more hopeful future

PORTER SARGENT

Publisher

Boston 8, Mass.

The Parish Comes ALIVE

by Ernest W. Southcott
author of *RECEIVE THIS CHILD*

The Parish Comes ALIVE will help to create a new vitality in the life of the Church!

Price, \$2.75; \$27.50 per dozen (Study Guide, 75c each)

(The Bishop of New York selection for 1957)

MOREHOUSE-GORHAM CO.

Chicago

NEW YORK

San Francisco



Please mention Episcopal Churchnews
when answering advertisements

continued from page 26

transportation, and to Episcopal clergy and lay people who have been phoning

him with resettlement offers. In addition, his advice is sought on problems ranging from how to fit 42 refugees into a bus built for 30 people, to locating a misplaced telephone number. And mixed in with all this are the pastoral techniques of this soft-spoken graduate (1953) of General Theological Seminary. By temperament and personality, he is the ideal person to reassure a bewildered refugee youth or to cheer a tired staff member with a joke.

Fr. Lasher says about 60 Hungarian refugees have been resettled by the Episcopal Church, which has been allotted up to 500 by CWS. Offers of sponsorship by Episcopalians have been coming in droves. The priest explains that many of the refugees assigned to CWS are being spon-

sored by relatives and friends in this country, and therefore the number available for Church sponsorship is smaller.

The Episcopal Church's National Council has undertaken to resettle 5,000 refugees from Europe and Asia, of which 3,000 have already been placed. Although the emergency nature of the Hungarian program is necessitating group placements, all other refugees are being placed on a careful individual basis, with sponsors chosen to meet individual needs.

London Notebook

continued from page 15

all with wallpaper. By that simple act he has preserved the paintings in perfect condition.

And the reason for such paintings on an ordinary cottage wall? No one seems to know, but the most likely guess is that that particular cottage was a resthouse for pilgrims on their way to St. Albans Abbey.

Modern Age: The little children had been told the story of the flight into Egypt. They had then been provided with paper and crayons and told to draw it for themselves.

Most of them produced the sandy wastes one would expect. Most of them tackled a camel or a donkey as the accompaniment to the Holy Family on their journey. But there was one bright hopeful who drew a rather magnificent aeroplane flying over an exciting oasis. The teacher expressed her pleasure with this effort and commented, "But you have put four people in your aeroplane. Now there was Mary and Joseph and the Babe. But who is the fourth?" "That," replied the child with the sort of look for teachers who ought to know better than to ask silly questions, "That is Pontius the pilot."

Scriptures

continued from page 25

the Son of Man" (meaning "one like a human being") who will establish an eternal and indestructible kingdom of righteousness (13f). Whatever the author of this difficult passage may have had in mind (and the reader must be referred to the commentaries for more detailed discussion), his later readers took it to be another portrait of the coming Redeemer. This interpretation forms the background for understanding the frequent references to the "Son of Man" in the New Testament.

Finally, in Matt. 2:1-11, we read a beautiful parable of the longing of all the world for the coming of a personal Redeemer. The Gentiles are represented as watching for His sign in the heavens; the Jews, as searching in their sacred books.

TEACHING PICTURES IN FULL COLOR ALSO BLACK & WHITE PRINTS

48 subjects in full color
Size 6" x 9" 3c ea. or 3" x 4½" 2c ea.
837 subjects in Black & White
Size 6" x 8" 2c ea.

Send for Free Catalog Now

W. A. WILDE COMPANY

131 CLARENDON ST. BOSTON 16, MASS.



A magnificent picture-pilgrimage awaits you in the world's most beautiful biblical atlas

Here is a breath-taking journey to the paths, hills, and plains of the Old Testament, to the land where Jesus taught, suffered and triumphed. Entirely up-to-date, this splendid book contains information from latest archaeological discoveries, including the Dead Sea Scrolls.

There are over 400 illustrations, each one a photographic masterpiece; 60,000 words of absorbing commentary; 35 eight-color maps; endpapers in six colors and a 26-page comprehen-

sive index. The spelling of the biblical names throughout the Atlas is that used in the Revised Standard Version Bible. The index gives cross-references for spellings used in the King James, Douay, and Knox Versions.

"Exceedingly handsomely done. The best of the new Bible Atlases." —SATURDAY REVIEW. "First and pre-eminent in its field." —DR. DANIEL POLING.

10½" x 14¼", handsomely slipcased. \$15.00

NELSON'S ATLAS OF THE BIBLE

Now at your bookstore

THOMAS NELSON & SONS Publishers of the RSV Bible



This is an accurate picture of a large part of the world in the days of Jesus, when multitudes of both Jews and Gentiles were eagerly looking for a savior and religion of redemption. Men are still, though often unconsciously, seeking Him seeking one of their own flesh and blood who can bring them God's peace. The Bible tells us that such hope is not vain and foolish—that God has promised a Redeemer and that, indeed, He has already come.

END

Living and Learning

Continued from page 27

He has revealed himself in Jesus Christ. This revelation is a fact of history. It must also be a fact of every man's history. Christian education is one means of helping to open people up to that revelation, that they can respond to it. For it is one of the facts of this supreme revelation, of every revelation, that it is no revelation at all unless there is a response to it. This is easy to understand when we think of some natural phenomenon like the stars; they shine whether we notice them or not. But for us they shine when we stop to look at their beauty and notice their light, perhaps to remind ourselves that the heavens declare the glory of God." It is less easy to take a central truth of our faith—Christ died for us men—and to recognize that it is only revealed to us, to me, when I respond in faith and in worship and in gratitude to my salvation by Jesus Christ.

Now this response is only in a tiny way related to helping children talk about their ideas of religion, their problems of faith, and their questions about our ancient traditions. But it is related. We cannot help them respond, unless we will listen to the questions the faith answers. These are questions their lives ask, not academic ones. We can help them respond by listening to the particular blocks and doubts which make their response difficult. If they—or we—think of a Bible story as something that happened a long time ago to some strange characters in an out-of-the-way place, we need to help ourselves see how this story mirrors the experience of God's people down through the ages. This won't be achieved by telling the class it is so. It may be achieved by listening to their experiences, helping them find a common identity with the difficulties experienced by the People of God.

This term—the people of God—states the second reason why it is important for teacher and pupil to meet each other in conversation, and to listen not as teacher and pupil, two functions, but as persons in the family of God. This most ancient of ideas, that God reveals himself to a people with whom He has made a covenant, rather than to individuals, is being rediscovered in our day. It is the subject of

many books and sermons, and they are worth reading and worth hearing. We are children of the new covenant, the Christian folk. We are God's people, not because we choose Him but because we responded to His choosing of us. Baptism is our rite of initiation into this people. As a people we have rules and beliefs and practices and ways of expressing our relationship to God. Children must learn these, and keep on learning them over and over again all their lives. But the rules and beliefs and practices are not the important thing. Knowing and living in the People of God is the important thing. The rest—rules, etc.—follow the experience.

Just as the response to God's revelation is only in a tiny way related to the response of children to what they hear the teacher say about revelation, so only in a small way is the experience of the Church School class related to the people of God. But we must face frankly the fact—which makes Church School teaching worthwhile as well as terrifying—that for some of our children this class is the only chance they have of knowing they are of the People. For all of them it is a chance. And, in the People of God, the teacher is a learner too. She is not an oracle or a prophet, but a sharer and a witness. She knows some answers to many questions, and she knows the answers will be heard when the questions are asked. She is there not to teach about an ancient, known fact, but to help the children know themselves as part of the Holy People.

Does this explanation, dangerously simplified perhaps, help you to see why these children, their ideas and experiences, are more than just containers to be filled, even with holy words? Think about it even if you resist it, perhaps especially if you do. Talk with your rector about it. Look at your course, whatever it is, in the light of this. We will still use the old disciplines of drill and memory work, of occasional rote learning and frequent discussion. Next week's article will deal with some additional skills which may help those who can accept the idea of their class as fellow-learners.

PRAYER FOR A HAPPY HOME

O loving Father, bless our home,
That we may all be happy in Thy love.
And in our love for each other.
Make us loyal and generous,
Ready to help and quick to forgive,
And fill this house
With the gladness of Thy presence
Through Jesus Christ our Lord.

AMEN.

Washington Cathedral
Children's Chapel



For Distinctive Gifts

CHOOSE SEABURY
BOOK OF COMMON PRAYER
OR
PRAYERBOOK AND
HYMNAL COMBINATION

- Lasting
- Practical
- Economical
- Wanted

EVERY PAGE A GIFT OF QUALITY
TO BE CHERISHED

Complete Stocks—One for Every
Person, Every Purpose—
Priced from \$2.75

write for catalogue D

LYCETT INC. 317 N. Charles St.
Baltimore 1, Md.

Serving the South for 122 Years

PLACE YOUR ORDER NOW
FOR THE THIRTEENTH (1956) EDITION OF

"A Dictionary of the Episcopal Church"

with Commendatory Forewords by the former Presiding Bishop of the Episcopal Church and by the present Bishop of Upper South Carolina.

This Dictionary is an illustrated booklet, containing nearly 1,000 definitions of titles, terms, doctrines, symbols, music, architecture and furnishings used in the Episcopal Church.

THE PROFIT from the 13th Edition is for the benefit of one of our Episcopal Church Homes for Children.

MAKE MONEY FOR YOUR CHURCH OR FOR YOURSELF

Any parish, organization, Church School or individual can make a worthwhile profit by buying at quantity prices and selling at single copy price of \$1.00 each.

NO INCREASE IN PRICES

Single copies and up to 5.....	\$1.00 ea.
6-11 copies.....	85c ea. (6 for \$ 5.10)
12-24 copies.....	75c ea. (12 for \$ 9.00)
25-49 copies.....	70c ea. (25 for \$17.50)
50-99 copies.....	65c ea. (50 for \$32.50)
100 or more.....	60c ea. (100 for \$60.00)

Order from the

TREFOIL PUBLISHING SOCIETY
Lock-Box 7171-A, Waverly Station
Baltimore 18, Md.

Best Book Contest for 1957

\$1000 Cash Awards plus 40% royalty. All types of manuscripts invited. For Contest rules and details of famous publishing plan, write for Brochure E.

PAGEANT PRESS, Inc., 130 West 42nd St., N. Y.

LETTERS

TO THE EDITOR

**Clergy and Choir
VESTMENTS**
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar
Hangings and Eucharistic Vestments
J. M. HALL, Inc.
14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-3306

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1952 by Sunday School members, Ladies' Aids, Young People's Groups!

Earn money for
your treasury . . .
make friends for
your organization

**SANGAMON
MILLS**

COHOES, NEW YORK

CHURCH LINENS
Beautiful quantities of
IRISH LINEN

by the yard. free samples.

MADRINA EMBROIDERED

Altar Linens made up to order.

Ecclesiastical Transfer Patterns.

Plexiglass Pall Foundations

5 1/2", 6", 6 1/2" and 7" . \$1.00

MARY MOORE, Importer

Box 394 EC • Davenport, Iowa

Furniture + Woodwork

PEWS + CHANCEL FURNITURE
COMMUNION TABLES
PULPITS + ALTARS

R. GEISSLER, INC.

23-08 38th AVE., LONG ISLAND CITY 1, N. Y.

**FOR THE FINEST
Carillonic Bells & Chimes**

Chimes starting as low as \$396.00

Write for complete information to

MAAS-ROWE CARILLONS

Dept. 37, 3015 Casitas Ave., Los Angeles 39, Calif.

VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

Personal Notices

INQUIRE CONCERNING RATES

LIBRARIES

Are you interested in borrowing books of Church Literature by mail? Write to the Margaret Peabody Library, Convent of the Holy Nativity, Fond du Lac, Wisconsin.

PERSONNEL WANTED

CURATE for large midwestern parish of moderate churchmanship. Adequate salary and opportunity for full Christian ministry. Reply Box 1434 Episcopal Churchnews, Richmond 11, Va.

HOME TO SHARE

A widower with poor eyesight desires to share his home in west end of Richmond, Va., with a couple or an older settled lady who will keep house. Anyone interested write Box 1435 Episcopal Churchnews, Richmond 11, Va.

► 'BORROWED WORDS'

Sir:

In the Nov. 25th issue you carried a fine interview with the Rev. William D. Eddy, whom I consider one of the best missionaries in the Church today . . . Nonetheless, I am taking issue with him on the matter of the Church's name in Japanese.

Seikokai can be read August Public Meeting indeed. So can my friend Morehouse's honorable name be read "boggdwellling" in English, by the same token. For many generations the Japanese people have read Seikokai as the name for the Anglican Church in Japan. Whatever else may be read into characters is another thing entirely. Singly, Japanese characters can stand several readings, but in combinations of two or more, they surely identify things.

Back in the days when the automobile made its appearance the Japanese resorted to characters to describe it. That came out jidosha or "self powered vehicle," but it is most certainly "automobile," no disputing. That also goes for the name of the Church.

Like *Alice in Wonderland*, words are what you want them to mean. So we say that Seikokai is Holy Catholic Church. Remember that the Japanese do not read into their characters what we are tempted to read.

Today we would not pick Seikokai for a name, as the Japanese have entered another phase in their language adaptation. This is undoubtedly what Bill Eddy was aiming at. With the rise of the need for precise meanings of definite things in science and philosophy, the Japanese in the current generation have turned to the phonetic syllabary. That goes for theological terms as well. The resultant words are called "borrowed words." The Roman Church has a "borrowed word" name "Kattokuku" or Catholic. And we could take the name "Angurikana" or "Anglican" . . .

(THE REV.) NORMAN B. GODFREY
BENNINGTON, VT.

► SEGREGATION: PRO AND CON

Sir:

The Rev. Ward McCabe, in his letter (*ECnews*, Oct. 14) seems to have been so interested in expressing dissent from minor statements in my article *The Unity of the Church* (*ECnews*, June 24), that he did not touch upon the basic matter to which I called attention. And I think he quite misinterpreted conditions in the Diocese of Virginia.

The one central fact to which I desired, and still desire, to call general attention to is that the very great majority of white people of Virginia are opposed to the integration of the children of the Negro race and the children of the white race in the same public schools. And this is because of our strong conviction that such integration would be a fearful and calamitous tragedy for the children of both races.

The recent special meeting of the General Assembly of Virginia, with its membership coming from every county and city in the commonwealth, showed very clearly the attitude of our people as a whole. The great and continuous subject of discussion and action in that body was to find and adopt the most effective way of trying to prevent the integration of the two races in our public schools. Not a single act or bill was adopted which expressed approval of general integration, and the final outcome was the adoption of a method for definitely preventing such integration.

The group hope of our future, both North and South, is for both races, white and Negro, to live together in friendship and mutual understanding and helpfulness. That has been an attitude that has been growing among the better educated white people of the South ever since the last carpet-bagger politician was forced out of his lucrative nest as the days of Reconstruction ended. And the thing that today is doing its utmost to break up that friendship and sense of helpfulness is the Supreme Court's order for integration, and the willingness of the NAACP to break up friendly relations by demanding to secure by force of law things that could be won more effectively by friendship . . .

(THE REV.) G. MACLAREN BRYDON
RICHMOND, VA.

► HUNGARY'S TRAGEDY

Sir:

In your report from Budapest you failed to mention the value and the danger of Radio Free Europe. The tragedy is that while this station and also the Voice of America encouraged rebellion in Hungary, when the revolution came the West did nothing to help.

M. K.
ARLINGTON, VA.

Editor's Note: Our "Report from Budapest" was written before the recent events in Hungary. We agree about the tragedy, but wonder just what effective action could have been taken by the Western powers short of war.

► HOW ABOUT US?

Sir:

In the Nov. 25th issue I read the very interesting report by NCC—Church Giving at All Time High in 1955. However, as an Episcopalian, I'm still wondering just where we stand.

DAVID H. YOUSE
MANDARIN, FLA.

Editor's Note: At the time of the NCC's report, figures for the Episcopal Church were incomplete. On the basis of the now complete figures, and using the same method of computation used by the NCC, we rank fourth in total contributions (\$118,277,838) and 23rd in per-member contributions (\$61, approximate). This is out of 50 U.S. denominations surveyed.



CLERGY CHANGES

New Faces In New Places



Deacons Ordained

BARTER, HENRY, to perpetual diaconate, at Christ Church, Oswego, Ore., by the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon.

BROWN, ROBERT J. C., Dec. 6, at All Saints Cathedral, Milwaukee, Wis., by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee.

BURGEE, ROBERT E., Dec. 21, at St. Martin-in-the-Fields, North Atlanta, Ga., by the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta.

GRAY, DAVID S., Dec. 15, at the Cathedral of St. John, Providence, by the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

HARRISON, JOSEPH S., Dec. 21, at Zion Church, Windsor, N. Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

HEIDT, JOHN H., Dec. 6, at All Saints Cathedral, Milwaukee, Wis., by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee.

KEARLEY, CHESLEY, Dec. 29, at St. Andrew's Church, New Kensington, Pa., by the Rt. Rev. William S. Thomas, Suffragan Bishop of Pittsburgh.

LILLEY, HORACE B., Nov. 30, at Trinity Church, Elkton, Md., by the Rt. Rev. Allen J. Miller, Bishop of Easton.

Priests Ordained

ADAMS, JULIAN H., Dec. 12, at Calvary church, Cornelia, Ga., by the Rt. Rev. Randolph J. Claiborne, Jr., Bishop of Atlanta.

BASKIN, WILLIAM R., Oct. 31, at Trinity cathedral Church, Sacramento, Calif., by the Rt. Rev. Noel Porter, Bishop of Sacramento.

BECK, THADDEUS E., JR., Dec. 15, at St. Stephen's Church, Catlett, Va., by the Rt. Rev. Robert F. Gibson, Bishop coadjutor of Virginia.

BEREY, EDWARD J., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

BOYNTON, CHESTER D., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

BURKHARDT, WILLIAM L., Dec. 22, at St. Luke's Church, Stephenville, Tex., by the Rt. Rev. J. Avery Mason, Bishop of Dallas.

BUTTS, DAVID C., III, Dec. 13, at St. Stephen's Church, Columbus, Kans., by the Rt. Rev. Edward J. Turner, Bishop coadjutor of Kansas.

CONKLIN, GEORGE W., Dec. 21, at St. James church, Cashmere, Wash., by the Rt. Rev. Russell L. Hubbard, Bishop of Spokane.

CONSIDINE, JAMES L., JR., Dec. 22, at St. Luke's Church, Denison, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

COSTIN, KENNETH W., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

COVERLEY, CYRIL F., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

CROMEX, ROBERT W., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

DUFFY, JOHN F., former Roman Catholic priest, received into the Anglican Communion, Dec. 19, at the Church of the Angels, Pasadena, Calif., by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. He is completing studies at the Church Divinity School of the Pacific, Berkeley, Calif.

ELDRIDGE, ROBERT L., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

ELMEN, PAUL H., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

EVANS, THEODORE K., Dec. 22, at Trinity Church, Shepherdstown, W. Va., by the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg.

FAHSING, WILLIAM F., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

FISH, VINCENT P., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

FLOYD, GEORGE W., JR., Dec. 21, at St. Andrew's Church, Fort Scott, Kans., by the Rt. Rev. Edward C. Turner, Bishop coadjutor of Kansas.

FRAZER, JOSEPH H., JR., Dec. 22, at St. Luke's Church, Stephenville, Tex., by the Rt. Rev. C. Avery Mason, Bishop of Dallas.

GRACIA, THEODORE R., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

HARRINGTON, ARTHUR, Dec. 21, at St. James' Church, Theresa, N. Y., by the Rt. Rev. Walter M. Higley, Suffragan Bishop of Central New York.

HARVEY, ROBERT C., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

HENDRICKS, EDWARD D., Dec. 22, at St. Luke's Church, Denison, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

HUNTER, GEORGE N., Dec. 13, at Holy Trinity Church, Gillette, Wyo., by the Rt. Rev. James W. Hunter, Bishop of Wyoming.

JOHNSON, ROBERT D., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

KANESHIRO, MORIMASA, Dec. 15, at St. Augustine's Church, Kohala, Hawaii, by the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu.

KERN, DAVID P., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

LAW, SYLVAN W., Dec. 21, at St. Peter's Church, Conway, Ark., by the Rt. Rev. Robert R. Brown, Bishop of Arkansas.

LEWIS, WILLIAM O., Dec. 8, at the Church of the Redeemer, Princeton, Ill., by the Rt. Rev. William L. Essex, Bishop of Quincy.

LINZ, GERHARD D., Dec. 17, at All Saints' Church, Warner Robins, Ga., by the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta.

MACEO, J. ROBERT, JR., Dec. 22, in St. Luke's Church, Denison, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

MASON, ISAAC F., Dec. 8, at the Church of the Redeemer, Princeton, Ill., by the Rt. Rev. William L. Essex, Bishop of Quincy.

MCNUTT, CHARLIE F., JR., Dec. 19, at St. John's Church, Charleston, W. Va., by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

MILLER, FORREST, Dec. 14, at St. Mark's Church, Casper, Wyo., by the Rt. Rev. James W. Hunter, Bishop of Wyoming.

MOLL, WILLIAM J., JR., Dec. 7, at St. Stephen's Church, Elkton, Va., by the Rt. Rev. Robert F. Gibson, Bishop coadjutor of Virginia.

PARK, ROBERT S., Dec. 22, at St. Luke's Church, Denison, Tex., by the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

REGNARY, THOMAS E., Dec. 19, at St. Timothy's Church, Iola, Kans., by the Rt. Rev. Edward C. Turner, Bishop coadjutor of Kansas.

RICE, DEAN P., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

ROBERTS, CHARLES E., JR., Dec. 21, at St. John's Church, Rippon, W. Va., by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

ROPER, CHARLES M., Dec. 18, at St. John's Church, West Point, Ga., by the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta.

SADLER, WILLIAM A., JR., Dec. 21, at Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

SHARP, KENNETH J., Nov. 3, at All Saints Cathedral, Albany, N. Y., by the Rt. Rev. Frederick L. Barry, Bishop of Albany.

SHEPHERD, RICHARD G., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

SHIELDS, DONALD McK., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

SIMMONDS, RICHARD F., Dec. 7, at St. Barnabas' Church, Minto, Alaska, by the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska.

SMITH, EDWIN E., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

SMITH, SHELDON M., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

SMYTHE, WILLIAM, Dec. 14, at Christ Church, Kealakukua, Hawaii, by the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu.

SNELL, GEORGE T., Dec. 21, at the Cathedral Church of Saint James, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

TREVATHAN, ANDRE, Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, acting for the Bishop of Kentucky.

TURNER, WILLIAM J., JR., Dec. 17, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

VAN HOLLEN, NORMAN, Dec. 22, at St. Luke's Church, Stephenville, Tex., by the Rt. Rev. C. Avery Mason, Bishop of Dallas.

OBITUARIES

The Rev. Dr. William Henry Kinckel Pendleton, 89, Dec. 8, at his winter home in Hollywood, Fla. He was one of the founders of the Kanuga Conferences at Hendersonville, N. C., in 1924, and the last surviving member of Virginia Theological Seminary's Class of 1896. He was ordained a priest in 1897. A native of Forest Depot, Va., Dr. Pendleton served churches in Virginia and Ohio until he went to the Church of the Advent, Spartanburg, S. C., in 1909, where he served as rector until he retired in 1933. Dr. Pendleton, also a former faculty member of Episcopal High School, Alexandria, Va., was particularly active in youth work and Christian education. He was a co-founder of the Spartanburg Baby Hospital in 1914, where he served as president from 1914-1951; chairman of the executive committee of the International Sunday School Association, 1913-38, and chaplain for adult, clergy and college sections of Kanuga Conferences from 1929 until his death.

The Rev. Robert H. Bull, III, 54, in Kansas City, Kan., Dec. 1. He was curate at St. Paul's Church, A native of Wabash, Ind., he was a graduate of Butler University, Indianapolis, and became a faculty student at Seabury-Western Theological Seminary, Evanston, Ill., in 1950. He was ordained a priest in 1952. Fr. Bull was assistant rector of Grace Church and assistant chaplain at St. Luke's Hospital, Chicago, and rector of St. Andrew's Church, Emporia, Kan., before going to St. Paul's in 1953. A former newspaperman, he was managing editor of the Wichita Eagle when he resigned to enter the ministry. Fr. Bull was also the author of ABC of News Practice.

The Rev. Arthur Holmes Brimley, 59, in Asheville, N. C., Dec. 8. Mr. Brimley was the first perpetual deacon to be ordained in the Diocese of Western North Carolina and served as assistant at Trinity Church, Asheville. Before his ordination he was assistant cashier at the Bank of Asheville, and in May, 1954, he retired to give his full time to his duties as deacon. A native of Raleigh, N. C., Mr. Brimley was a licensed lay reader for the diocese and lay vicar in charge of Grace Memorial Church, Asheville, before his ordination.

The Rev. W. F. Colclough, 86, in Chevy Chase, Md., Dec. 31, at the home of his son, Vice Adm. O. S. Colclough, USN ret., dean of faculties at George Washington University. He was a native of Newcastle-under-Lyme, Staffordshire, England. Mr. Colclough was rector of St. David's Church, Bangor, Pa., from 1919-21, and rector of St. Stephen's Church, Catasauqua, Pa., from 1921-46 when he retired. For 12 years he was on the standing committee of the Diocese of Bethlehem. Since 1950 he had lived with his son and occasionally assisted in services at Emmanuel Church, Alexandria, Va.

Miss Thais Lawton, 78, member of the council of the Episcopal Actors Guild, in New York City, Dec. 18. She had been an actress for almost 60 years. Miss Lawton was born in Louisville, Ky., and began acting in stock companies when she was 17 years old.

Mrs. Evelyn S. Hallwood, 41, in California, Nov. 21, after an operation for a brain tumor. She was the wife of the Rev. Edward E. Hallwood, rector of St. Mark's Church, Altadena.

Miss Clara Blanche Knapp, 78, in Middlebury, Vt. She was professor emerita of Middlebury College and director of the Department of Home Economics for 25 years. Miss Knapp was an active member of the Woman's Auxiliary and served as WA diocesan vice-president. She was the only woman to serve on the vestry of St. Stephen's Church in Middlebury.

**STAINED GLASS
CHURCH FURNISHINGS**



Genuine
Cast Bells

Individualized
Church Lighting

Finest Church Seats,
and Woodwork
Colonial—Gothic—
Contemporary Designs

Studios of
GEORGE L. PAYNE

15 PRINCE ST., PATERSON 16, N. J.

ORGANIZATIONS . . .

Raise Big Funds!

Build up YOUR TREASURY—\$50 to \$500—with this winning plan that has been so successful in Ladies Clubs, Sunday School Classes, Sororities, Lodges, etc. (Your club will have no outlays or money risks!) You and your group can offer direct-from-the-mill values in **Coastline Nylon Hosiery**, a quality best-seller. Supplies are sent and you pay only after the merchandise is sold and the customer satisfied; unsold lots can be returned. We'll gladly send you all details and returnable samples to show at your next meeting. Please write and give name of organization, name, address of President or Treasurer. Mail a postcard TODAY!

REHOBOTH HOSIERY MILLS
Rehoboth Beach, Delaware. Dept. 26

CHURCH LINENS

Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglas Pall Foundations. Free Samples.

MARY FAWCETT CO.
BOX 325E, MARBLEHEAD, MASS

KNEELING HASOCKS

This plastic-covered kneeler is filled with resilient granulated cork and foam rubber. Priced in accordance with quantity desired. Few seat and communion cushions to order.

Samuel Collins

68-12 Yellowstone Blvd.
Forest Hills, Long Island, New York

YOU CAN PUBLISH YOUR BOOK

Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept EC-2
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

BACKSTAGE

ALREADY—there have been many favorable comments concerning the January 20 issue of *ECnews*, much of which was devoted to the Washington Cathedral. There seems to be general agreement that this was one of our most colorful and specifically informative issues. All this has been pleasing because this issue was, in a sense, an experimental one which we looked upon pretty much as being similar to a "documentary film" and, of course, advertisers in this particular issue will be happy to know that they received a bonus of about 7,000 extra *paid* readers—which pushed the total paid circulation of this issue far ahead of the circulation of any of the other independent magazines serving the Episcopal Church nationally.

► And, at a somewhat late date, while talking about readers, I want to say—for all of our staff—"Welcome to our readership" to the hundreds of Episcopalians who received gift subscriptions to our magazine last Christmas—subscriptions which began with our first issue of 1957. It is our hope that each of you will find many hours of inspiring and truly worthwhile reading in the copies of *ECnews* that will be coming your way during this year.

► Among the special treats that are in store for all our readers is the annual Lenten Book issue which will be published on March 3. In addition to reviews of this year's top religious books, there will be that traditional feature which is now regularly anticipated by our readers . . . the listing of books especially worth reading during Lent as recommended by bishops throughout our Church. All in all, this Lenten Book issue will merit your careful attention as a guide in planning your Lenten reading. *Watch for this March 3rd issue.*

► The refugee story, in this issue, by Margaret Vance, religious editor of the *Newark Evening News*, helps light up the need behind the appeals which recently have been made in every Episcopal parish for funds to aid the thousands of Hungarian refugees who have been and are still arriving in this country every week. Here in Richmond we have welcomed quite a few Hungarians who have escaped from the "hell" the Russians have made of their country. Not so long ago five such men arrived one terribly cold morning at 5:40 a.m., and 1:00 p.m. found them as part of a congregation worshipping in a noon-day service in my parish church—St. Paul's. Even though none of them could speak English, they did participate fully in the service and were so obviously thanking God for their deliverance and for a haven here in our land.

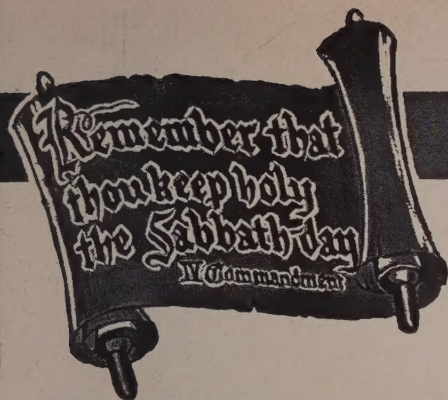
Charles E. Beumer Jr.

Church Furniture

WOOD FOLDING
CHAIRS
REQUEST
FREE CATALOG



FLOWERS SCHOOL EQUIPMENT CO., Inc.
327 W. Main, Richmond, Va.



Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13y6 Vedado
Rev. A. H. Blankingship, Bishop
Rev. E. Pinkney Wroth, Dean
En. Romualdo Gonzalez, Canon
Sun HC 8, 9 (Span) MP Ser 10:45 Ev 8. HC Wed
8:30 (Span) Thurs & HD 9, Int 12

LOS ANGELES, CAL.

JOHN'S 514 W. Adams Blvd.—at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9:00, 10:30 HC; Mon, Wed, Fri 8:00
C; Tues, Thurs 7:00 HC; Sat 10:00 HC, C 5-6
by appt.

DENVER, COLO.

JOHN'S CATHEDRAL
Denver, Colorado
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
3rd Sundays, Wkdays HC Wed 7:15; Thurs 10:30,
HD 10:30

COCONUT GROVE, FLA.

STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Rev. Wm. J. Brunning, a Rev. Walter G. Martin, c
Sun HC 7, 8, 9:15; Ch S 9:15; 1, 3, 5 Sun & HD
C & Ser 11; 2, 4 Sun MP & Ser 11. HC daily.
Sat 5-6.

ATLANTA, GEORGIA

THE CHURCH OF OUR SAVIOUR
68 N. Highland Ave., N.E.
Rev. Fr. Roy Pettway, r
Mass Sun 7:30, 9:15, 11; Wed 7; Fri 10:30; Other
days 7:30. Ev & B Sun 8. C Sat 5.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
Rev. J. Francis Sant, r
Rev. A. L. Mattes, Min. of Education
Rev. D. G. Stauffer, Asst. & College Chaplain
Sun 8, 9:30, 11. High School 4:30, Canterbury
Club 7:00

NEW YORK CITY

THE CATHEDRAL CHURCH OF
JOHN THE DIVINE, 112th & Amsterdam
Sun HC 7, 8, 10; MP HC & Ser 11; Ev & Ser 4.
Wkdays MP 8:30, HC 7:30, also 10 Wed; Ev 5

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

RACE CHURCH Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
Ch Ave. at 90th Street
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and
Baptizing Service 12 N; HD HC 7:30 and 12 N;
Daily MP 8

CHURCH OF THE HOLY TRINITY
16 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch 9:30; Morning Service & Ser 11.
C & address 5

NEW YORK CITY

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (instructed); 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10, C Sat 5-6

ST. BARTHOLOMEW'S Park Ave. at 51st St.
Rev. Terence J. Finlay, r
Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev 4;
Wkdays HC Tue 10:30; Wed & HD 8, Thurs 12:10;
EP daily 6; Organ Rec. Fri 12:10
Church open daily.

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
Rev. G. C. Stierwald; Rev. J. F. Woolverton
Sun 8 HC, 9:30 Ch S, 11 MP Ser (HC 1st Sun);
Wed 7:45 HC, Thurs & HD & 12 HC.

ST. MARY THE VIRGIN, Rev. Grieg Taber, D.D., r
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (high); B 8. Wkd 7, 8,
9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.
Open daily until 6:30 P.M.

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1st Sun) MP 11; EP Cho 4
Daily HC 8:15, Thurs 11, HD 12:30 Noonday ex
Sat 12:10
Noted for boy choir; great reredos & windows.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 7 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12:Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHURCH Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
HD 7:30 also; 12:05 ex Sat. Prayer & Study 1:05
ex Sat, EP 3; C Fri 3:30-5:30 & by appt. Organ
Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 &
10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
Rev. William G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11 Eser 7:30
Daily: HC 7:30 ex Thurs. Sat HC 9:30; Eser 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Kilmer Myers, v
Rev. William A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish); Eser 8
Daily: HC 8 ex Thurs 8, 10; Eser 5:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH East Ave. & Vick Park B
Rev. George L. Cadigan, r
Rev. Frederick P. Taft, Rev. Edward W. Mills, Assts
Sunday: 8, 9:20 and 11

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, Assoc
Rev. Richard C. Wyatt, a
Sun 8, 11, Evening, Weekday, Special
Services as announced

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. ab. Market
Rev. Ernest A. Harding, r
Sun HC 9 MP & Ser 11 (HC 1st Sun), Daily Service
12:30; HC Tues & Saints' Days.
Where the First Meeting of the
House of Bishops was held.

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
John H. Sivley, B.D., asst
Sun 7:30, 9:30, 11. Daily HC 7:30

DALLAS, TEXAS

CHURCH OF THE INCARNATION
3966 McKinney Ave. (off the Expressway)
The Rev. Edward E. Tate, Rector
Sun HC 7:30, Family Service 9:15, MP 11, EP
7:30; Wed & HD 10:30

DENISON, TEXAS

ST. LUKE'S CHURCH 427 West Woodard St.
Very Rev. David A. Jones, B.D., r
Rev. J. Robert Maceo, Jr., c
Sun H Eu 7:30, Fam Serv & CS 9:15, Cho Serv 11.
Wkd H Eu 7:30, Tu, Th, Fri, 9:30 Wed; MP 15 min
prec Eu EP 5:15 daily exc Sat. C by appt.

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. James Joseph, r
Sun 7:30 Holy Eu, 9:00 Par. Comm., 11 MP, 1st
Sun HC Wed & Hd 10 Holy Eu

RICHMOND, VA.

ST. LUKE'S CHURCH, Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 11; Mat & Ch S 9:30, Daily
Masses 7 ex Tu & Thu 10, Holy Unction 2nd Th
11. Sol Ev & Sta 1st Fri 8. C Sat 4-5.
Open daily until 6 P.M.

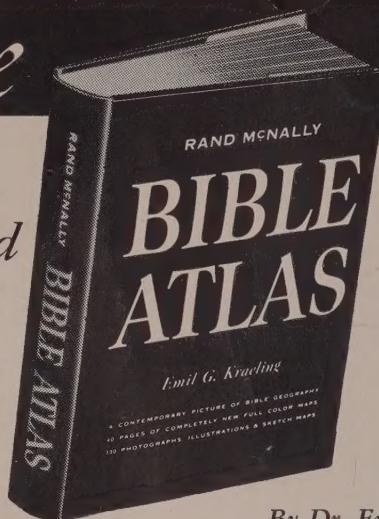
ST. PAUL'S—across from the Capitol
Rev. Joseph T. Heistand, r
Rev. David J. Greer, Assoc.
Rev. Robert D. Keith, c
Sun Services 8, 11; Ev 8 3rd Sun.

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V.—just off Champs Elysees
Very Rev. Sturgis Lee Riddle, Dean
Sun 8:30, 10:45, 12 (Coffee Hour) Open daily.
Memorial Cloisters, State Flags, Cathedral Choir
Warm Welcome. "Most Beautiful English
Gothic on the Continent."

Free

Just
Published
at
\$8⁹⁵



TO NEW MEMBERS OF THE RELIGIOUS BOOK CLUB

The most complete, authoritative and *usable* Bible Atlas ever issued... an indispensable companion volume to the Bible

The all-new RAND McNALLY BIBLE ATLAS

By Dr. Emil G. Kraeling, noted scholar and Biblical authority

FEATURING 40 PAGES OF BEAUTIFUL NEW FOUR-COLOR MAPS
488 PAGES OF INTERESTING, VALUABLE, COMPREHENSIVE INFORMATION
50 CRISP BLACK-AND-WHITE DETAIL MAPS—MORE THAN 200
PHOTOGRAPHS, PLUS ORIGINAL ILLUSTRATIONS

Have you ever wondered about the routes the patriarchs traveled, the path the Children of Israel took in their flight from Egypt, the places where Jesus stood, the cities the Apostle Paul visited on his missionary journeys? Now, for all who have asked themselves such questions, this fine, authentic new book will open up a new world of Biblical enjoyment for years to come. The handy-sized (7" x 10"), all-new Rand McNally BIBLE ATLAS quickly locates all important places discussed in both the Old and New Testaments and tells of their significance in Biblical history. Based on years of research into the past, and the study of new information as revealed in the Dead Sea Scrolls, it relates a complete, continuous and engrossing story that every reader of the Bible will appreciate and enjoy.

YOURS FREE IF YOU ACT NOW!

AND NOW... you can have your free copy of the Rand McNally BIBLE ATLAS simply by signing and returning the coupon below to signify that you would like to have the advantages of RELIGIOUS BOOK CLUB Service for one year... such advantages as NO DUES, NO FEES, NO MINIMUM NUMBER OF BOOKS TO BUY, FREE MONTHLY BULLETINS BRINGING NEWS OF ALL THE NEW RELIGIOUS BOOKS, TOP QUALITY BOOKS AS CLUB SELECTIONS AND ONE FREE BONUS BOOK WITH EVERY FOUR CLUB SELECTIONS PURCHASED!

IMPORTANT SAVINGS TO MEMBERS

In addition to the free copy of the Rand McNally BIBLE

ATLAS you receive when you join the Club, and the bonus books you enjoy when you purchase Club Selections, you are frequently able to save money on the books you buy. Club Selections are never priced higher than the publisher's regular price, and are sometimes priced *lower* to members. Also, you can save postage and shipping charges by paying in advance. Of course, you always have complete freedom of choice: the Club simply recommends the book its editors believe is the most helpful, inspiring or interesting for the month and you decide whether or not it fits your needs. Because membership carries with it no obligation, we believe you will find the Religious Book Club the most *practical* and *economical* way to find and buy the books you need. Why not try it for a year, starting *now* with your free copy of the beautiful new Rand McNally BIBLE ATLAS!

RELIGIOUS BOOK CLUB, Dept EC-931

76 Ninth Avenue, New York 11, N. Y.

Gentlemen: You may enroll me as a member for one year and send me at once my free copy of the all-new Rand McNally BIBLE ATLAS and the monthly RBC BULLETIN. I am not obligated to purchase any books, and will let you know promptly whenever I do not want the Club Selection. If I decide to purchase Club Selections I am to receive an additional free book as a bonus for every four Club Selections I choose.

Mr. _____
Rev. _____
Mrs. _____
Miss _____
Address _____

City _____ Zone _____ State _____